

THE  
MISSIONARY HERALD.

VOL. LIV.

APRIL, 1858.

No. 4.

American Board of Commissioners for Foreign Missions.

Tuscarora Mission.

LETTER FROM MR. ROCKWOOD, JANUARY  
25, 1858.

*A Good Man Fallen.*

THIS letter is mostly an obituary notice of a deacon of the Tuscarora church, whose death is felt to be a severe affliction; for "a pillar" has been removed. At the close of his letter, however, Mr. Rockwood mentions that the boarding-school is doing well, and that four persons were received to the church on the first Sabbath in January; one of them a daughter of the deceased deacon. He adds, "Others are expected to unite in March. The Spirit is evidently with us. The death of Mr. Chew seems to be sanctified to our spiritual good as no other death has ever been."

Dea. Chew died on Saturday morning, December 19, in the 61st year of his age, and was buried the following Sabbath. It was indeed a solemn day, not only because of his funeral, but because two others were buried on the same day. Soon after the bell had tolled for Mr. Chew, we were startled by its tolling again. This was for an aged woman, a member of the church. Not long after, it tolled the third time, for a child. These three were brought into the church together on Sabbath morning. The sight of three coffins, containing the remains

of three of their people, one of whom was their grand sachem, was deeply affecting to the people, and to us all. The house was crowded. Many from the white settlements around came to pay their last respects to one whom they had known as an honorable man, a worthy citizen, and an exemplary Christian. We shall not soon forget the scenes of that day; an unusual solemnity and seriousness still remain among us.

*His Christian Character.*

The death of Mr. Chew alone would have been an unusually solemn event, as he filled some of the highest stations among his people, *and was a good man*. His Christian character was of a high order. He was an *active* Christian, ever ready to bear his part in all our religious meetings. His voice was often heard in earnest, feeling prayer, and in faithful exhortation. Every where, and on all occasions, many can testify to his active zeal in his Master's service, and his faithfulness to the souls of men.

He was a *firm, bold, decided* Christian. He did not fear the face of man, but ever stood for the right, and was bold in rebuking sin. To a stranger, he might at times have appeared harsh, but this was only from his native plainness and Chris-

tian faithfulness. He was like a surgeon, who uses the knife when necessary, though it may cause pain to amputate the offending limb.

He was a *conscientious* and *consistent* Christian, whose aim it was to do right. I have known him for twenty years, and during all that time he manifested great consistency of conduct, honoring his profession by a godly walk and conversation. A Christian to be depended upon, I always knew where to find him. Scrupulously conscientious in his dealings with others, when the measure was *legally* full, he would press down and shake together. Habitually punctual, he was seldom late in his attendance upon meetings on the Sabbath, or at other times. And he loved the house of God. To him it was a sacred, lovely place, and never was he absent, when health and circumstances would permit him to attend. Like David he could say: "How amiable are thy tabernacles, O Lord of hosts! I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." He loved the church. For her, his time, his talents, his influence and his prayers were given. He stood by her in times of spiritual declension and coldness. When brother was alienated from brother, and the evening came upon us, his prayers, and warnings, and influence, were used for the peace of Jerusalem. The day before his death, in speaking of the church he said, almost in the language of the prophet, "I have been very jealous for the Lord God of hosts."

*His Standing as Chief, Interpreter, and Deacon.*

He was a man of peace, and would yield every thing but principle to avoid contention. As the principal chief, he took an active part in the affairs of the Nation, seeking the temporal and spiritual welfare of the people. For that office, he was well qualified by his acquaintance with the English language, his intelligence, sagacity and wisdom,

guided and controlled by his high moral and religious character.

Mr. Chew was employed as an interpreter more than twenty years, in which capacity, in some respects, he had no superior and scarcely an equal, among the Six Nations. Remarkably quick to comprehend, and fluent in utterance, he entered into the spirit of the discourse, and anticipated coming sentences with great correctness. He was as familiar with the Mohawk language as with his own, could communicate readily in the Onedia, and had a good understanding of the Seneca.

Mr. Chew had been deacon in the church more than twenty years, and a member for thirty-seven years. He used the office of deacon well, and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus. He possessed uncommon ability for public speaking, and was capable of conducting meetings to the edification and profit of all. Often have the people hung in breathless silence upon his affecting and earnest eloquence. But, alas! his labors for the church and for his people are ended. His voice is hushed; his prayers have ceased; he has gone from his labors on earth to his reward on high. A *pillar* in the church is prostrate; a great man has fallen in Israel!

To me, as well as to others, the loss is irreparable. His place will not soon be filled as an interpreter, nor indeed in any respect. He was a true friend of the missionary, as a messenger of Christ. I felt I had his prayers, his sympathy, and his firm support. Long and friendly was our intercourse. Together have we talked of the bright scenes now before his enraptured soul. I have not a doubt of his acceptance before the throne, for truly, he was a good man, "full of faith and of the Holy Ghost."

I might add, that in his domestic relations, as a husband and father, Mr. Chew was kind and affectionate. Indeed, in all the relations of life he was a good

man. The memory of his many virtues will be embalmed in the hearts of his people, and posterity will speak his praise.

### GREECE.

LETTER FROM MR. KING, JANUARY 5, 1858.

IN this letter Mr. King speaks of his health as not having been good for several months, though of late it has been improving. "I have generally been able," he says, "to meet what I consider the most important duty of my office, preaching in Greek on the Lord's day." He had distributed fewer books than usual during the year 1857, but the number of pages distributed, of Scripture, religious tracts, and school books, amounted to about 300,000. "The number of my hearers on the Lord's day averaged, I suppose, about fifty, and in general they were very attentive." He is permitted to rejoice in the hope, that to one at least, his labor has not been in vain.

### A Hopeful Convert.

I am happy to say, that one of my congregation, who has been a regular hearer for five or six years, gives good evidence of having passed from death unto life. His character was formerly very vile, and he has had a hard struggle, but has finally, as I believe, through the grace of God, overcome the lusts of the flesh and the wiles of the devil. His last struggle was with regard to shutting his shop on the Lord's day, as he is a poor man, and had more opportunity for sales on that day than perhaps any other. He has, however, gained the victory in this thing also, and told his partner that he will not be partaker of any gain that comes on that day. His shop is now regularly closed on the Sabbath. For this he is reviled by some of his customers, called a follower of King, and a Jew; but he says he never enjoyed such peace of mind as now, and that he feels prepared, as he never felt before, for communion with the true followers of Christ. He feels now as if he could give up all for Christ. I think him a true Christian, and that it is my duty

to admit him to the communion, in compliance with his desire repeatedly expressed.

### Prospects.

The last news I had from Cassandra was very good. Dr. Paionides was laboring among the people there, and found, I believe, no opposition whatever.

As to the cause of truth among the Greeks in general, I have little to say, except that I believe many are enlightened on the subject, but too proud to confess it;—even many among the intelligent in Athens, of whom we must say, as our Savior said of some in Jerusalem, "They love the praise of men, more than the praise of God."

A Greek from Smyrna, a member of the University in this place, who has lately begun to attend my Greek service on the Sabbath, not long since called and asked me to show him some passages in the Greek fathers with regard to the worship of Mary, &c. He said he was convinced that I was right, and held the truth, and that he had long been so convinced; that some years ago, when my "Defence" was published and caused great excitement, he and several other students at that time in the Gymnasium, at Smyrna, used to retire to a secluded place, which he mentioned, and have long discussions on the subject; and that he then became convinced that I was right. The day of judgment may reveal many such, of whom we have now no knowledge. I have reason to believe that the difficulties I have been called to meet with here, have been the means of bringing many to the knowledge of the truth, who dare not, at present, confess it. I still have my hopes for the spiritual regeneration of Greece, though I may not live to see them realized,—though like the patriarchs, Abraham, Isaac and Jacob, I may die, "not having received the promises, but having seen them afar off."

In another letter, dated January 16, Mr. King says: "My Greek service on the Sab-

bath is very well attended, and I go about among the people as formerly, and am well received by many. Every now and then, some one comes and expresses a desire to join my communion, or to be baptized, or enrolled as one of my followers; but I believe the greater part of these applications are from an idea that I give a monthly stipend to all who profess to believe as I do. This idea has long been industriously propagated by enemies, and it seems difficult to eradicate it from the minds of many."

### Northern Armenian Mission.—Turkey.

#### CONSTANTINOPLE.

LETTER FROM MR. DWIGHT, JANUARY 13, 1858.

ENTERING upon a new year, as it seemed an appropriate time for doing so, Mr. Dwight writes "to give some general notices of the work of God" in his field of labor and of observation. If, in some respects, what he says is less cheering than have been previous reports from the same field, certainly no strange thing has happened, that this is so; and it is well for the supporters of missions to know the sorrows as well as the joys of the laborers abroad. There is ever the danger of declension in Christian churches, and we have ever occasion to pray, that where grace has abounded, it may still abound.

On a review of the past year, we see much to deplore in the state of the churches in this capital, though God has not left us without tokens of his presence and favor. A degree of spiritual coldness has prevailed here, which, though it resembles, in its nature, extent, and effects, what we have often, in former years, witnessed in America, yet among these infant churches, born and nourished in the midst of sore trials and persecutions, it is an unwonted sight. Is this also to be put down as a sign of progress towards the settled spiritual condition of the churches of Christ in Christian lands? Alas! if it must be so, I am almost ready to say, send me away to some other new and untried country; where I may have all the former trials and difficulties of this field to contend with, but with the same blessings we have so richly enjoyed here,—

the presence of God, and the life-giving influences of his Spirit. During the past year, there has been not only no revival of religion in any of our churches, but a spirit of worldliness has too much prevailed, leading to disunion and sometimes open strife.

#### Native Pastors Needed.

Mr. Dwight refers to the fact that but one of the four churches at Constantinople (that at Pera) has been as yet supplied with a pastor, the others being under the superintendence of missionaries, who have so many cares that they cannot devote much time to pastoral labor. He then says:

The fact is, it would be a great blessing to all these churches, if they had good, faithful pastors of their own; but the way does not seem fully open for this at present. One difficulty is the want of suitable men; but the most serious hinderance appears to be the want of readiness, on the part both of candidates and people, to enter into this relation to each other. A morbid sentiment is prevailing at present, somewhat extensively in this part of the field, against having native pastors. The ground taken by many of the native Christians is, that so long as these churches are unable to assume the whole support of their pastors, it is better to have none. And, among the candidates, the feeling is that they had better act as temporary supplies, or, as some of them say, "evangelists," and not bind themselves to any particular church as pastors. The whole difficulty, in point of fact, turns upon the question of support, it having been impossible for us, up to the present time, to come to a harmonious understanding with the native churches and pastors, as to our mutual relations and responsibilities on this subject. I have come to regard it as a question which only time and experiment (perhaps a painful one) can settle.

#### Blessings not Withheld.—Enemy Active.

I have spoken of the spiritual coldness here, but you must know that, in the

midst of it all, we have the most indubitable evidence that God is carrying forward his work. Very good attention is given to the preaching of the word, and in all our chapels, and especially the one in Yenikapoo, some from without the Protestant ranks are sure to be found, every Sabbath. There is one sign of progress which I have never known to be deceptive, namely, the unwonted efforts of the enemy to injure the work. I alluded to this subject in my communication of October 23, and since that time, still more bitter attacks have been made upon us by the Armenian press. It is quite remarkable, however, that neither those attacks, nor the revelations we are compelled, in self-defence, to make concerning the deep corruptions of the Armenian church, have seemed at all to excite the public mind against us. The fact is, there is a wide-spread conviction among the Armenians here, that their church is far out of the way, and that the truth, after all, is with us. They often say to us: "Your way is no doubt the true way of the gospel, but it is too narrow for us. In such a country as this, we cannot live and do business, and still observe the strict rules of Christ." The attacks upon us proceed from a small party, who think that *division* is the greatest calamity that can possibly befall any people. They are not bigots, and, in fact, some of them have no settled religious belief at all, but they are determined to do what in them lies to keep all Armenians in the national church, whether it be right or wrong. They will not be able to succeed, for the people have a religious sense, which will impel them, by the grace of God, to follow the truth, whatever may be the consequences.

#### *Errors of the Armenian Church.*

I think it may be useful for me to state here some of the grosser errors of the Armenian church system, which I have spread out before the readers of our Semi-monthly Messenger, as they

are contained in the church books still in daily and constant use.

In the first place, these books teach that the "holy pictures," as they are called, after the ceremony of anointing by the priest, are endued with power "quickly to help and save all those that trust in the Lord;" to "defend travelers;" to "aid those who are in the midst of tempests at sea;" to "heal the sick;" to be "an atonement for sinners;" to "cast out devils;" to "intercede for men;" to "impart health to body and soul," &c. &c. And after the consecration takes place, the ecclesiastics are directed to "burn incense before the pictures;" to kiss them; and to see that "suitable hymns and prayers," are used before them.

In the second place, the anointed wooden and metallic crosses, have like powers. After the form of prayer, accompanying the anointing of a cross, is given, comes the following direction to the priests: "Afterwards, let them offer adoration, and, all of them in order, kiss, and unitedly worship, saying three times, 'We worship thy cross, O Christ, and we magnify thy burial, and we glorify thy resurrection.'" After this, in the same service, we find a prayer from which I make the following remarkable extracts: "Bestow the grace of thy Holy Spirit upon this signal (the cross) which we have erected in thy name. Make this the keeper of our souls and bodies. Hear, pardon, and save all who believe in thy crucified Son, and worship this cross." \* \* "And when thou sendest death upon men, and they come and entreat thee before this signal, (the cross,) do thou hear, and pardon, and save them." \* \* "Remember also the maker of this (cross) and have mercy upon him." In parts of this prayer which I have omitted, particular mention is made of almost every evil that can befall man, and for every one the petition is offered, that God would remove the evil from all who worship before the cross.



In addition to this, we find every where, in the church books, prayers to the Virgin Mary and other saints, and their intercession implored. These books are full of expressions like the following: "We beseech thee, O holy mother of God, intercede with Christ to save his people whom he hath purchased with his blood." "We have thee, O unwedded virgin, as our intercessor; \* \* thee who art the gate of heaven, the way to paradise, the remover of curses," &c., "do not cease to intercede for us."

"Rejoice, O mother of God, who art the boast of virginity; the mother of human stability," &c. \* \* "O holy virgin, the dissolver of curses, and the atoner of sins." And while such expressions, addressed to the Virgin Mary and many other saints, and also to the angels, every where abound, I have searched in vain for a single mention of the mediation of Christ, the *only* mediator between God and man!

Furthermore, we find that in the Armenian system, there is no recognition of the individual and personal relation of the sinner to God. His relations are with the priests and the sacraments, and through them he hopes for the pardon of sin, and an entrance into paradise. The books of the church teach, that original sin is entirely cleansed away by baptism, and that actual sins are atoned for by the "sacrifice of the mass;" and the sinner fully released by the pardoning power of the priest!

All these things I have stated at large in my papers, with full extracts from their own books; and all the reply I have yet heard, is that of many individuals who say, "Who believes in these things now?" And it is partly true, and a most encouraging truth it is, that great numbers of the Armenians, who still remain connected with the old church, have, through the preaching of the missionaries and our native brethren, and the perusal of our books, become entirely satisfied of the errors of their church. Still the church, as such, has

not essentially changed, and, as I have already intimated, all these things are still read in their daily and weekly services. It is evident that things cannot long remain as they are at present. Either the church books and services must be reformed, or there will be a greater exodus than ever before, going forth from the corrupted mass. May the Lord hasten it in his time!

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LETTER FROM MR. MORSE, JANUARY 11, 1858.

### *Adrianople to be Occupied.*

MR. MORSE, who joined the Armenian mission last year, has been designated to commence the work among the Bulgarians. When he wrote, he was about to proceed to his field, leaving his family at Constantinople until he should have secured a house and made suitable arrangements for a residence at Adrianople, which is to be his station. He says:

Hagopos, of Nicomedia, a recent graduate of Bebek seminary, goes with me as assistant. He will make, in many respects, a valuable helper. He speaks the Greek and Turkish besides his own language, and will be enabled to commence work immediately among the few native Protestants of Adrianople. It is our intention to leave here the present week, on Wednesday, going by steamer to Rodosto, and from thence in the usual way. Quite an interesting letter has been received from Philippopolis, stating that there are over thirty families there who are reading the Scriptures, as they have been for some time past. The letter is from these persons, and while it shows their ignorance of the things necessary to perfect the Christian character, it also shows that they are in a hopeful condition. It may be that I shall visit them before my return, and open a book-store there.

### *Work among Mohammedans.*

Mr. Morse refers to the fact, that the mission had designated four places to be occupied among the Bulgarians, and to the im-

portance of locating missionaries at each of those places without delay. Among other reasons for this, he supposes about the same amount of local persecution must be expected whenever a new place is occupied; "but besides the local persecution, there will be that from the Patriarch and bishops, which, while there is but one station, will concentrate upon that. If, however, there are several stations, they must divide and subdivide their forces, which will weaken the persecuting arm, while those favorable to evangelical truth will be encouraged." Referring then to another subject, he says:

As I have been somewhat intimately connected with the Turkish work, it seems appropriate for me to say a few things respecting it. It seems to me the time has fully come for the appointment of some one to this work. The persecution of the Freeman family seems to be owing almost entirely to the assiduity of the fanatical mother. There is probably no sympathy between the Mohammedans of India and Turkey. Mr. Williams continues his labors unmolested; he and his family openly walk the streets uninjured; and there is no reason to doubt the sincerity of the Turkish government in its declarations respecting religious freedom.

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LETTER FROM MR. TROWBRIDGE, DE-  
CEMBER 10, 1857.

A CHURCH having been recently organized at Billejik, over which a licensed preacher is about to be placed, Mr. Trowbridge writes to communicate something of the history and present condition of Protestantism in that village. First, however, he speaks of the geographical position and general character of the place.

### *Billejik.*

Billejik is a thriving town of about ten thousand inhabitants, situated two days' journey east of Broosa, and the same distance south of Nicomedia. In approaching it from Broosa, the road lies across a magnificent plain, surpassing in extent and fertility the much admired plain of Broosa. This plain extends to within about four hours' ride of the vil-

lage, when the road gradually ascends a long range of lime-stone hills; and upon the eastern slope of one of these hills the village is located. Its situation is high, the water good, the atmosphere clear, the streets clean, the houses large and well built, as compared with many of the surrounding villages, and all things combine to make the place rather attractive and healthy. It is decidedly a *business* place, the principal trade being in silk. As it is the centre of a large and thickly populated district, and as it enjoys the most constant intercourse with Kutayah, Broosa, and the villages and cities farther to the interior of Asia Minor, great numbers of strangers are found in its bazars, some for the purposes of trade, others as mere travelers. Of the inhabitants, about four thousand are Armenians, and the remainder are Turks. They are intelligent, industrious, and many of them wealthy, living in the enjoyment of many of the comforts and even luxuries of European life. Great numbers of Armenian, Greek and Turkish villages are found in every direction, some of them large and important. From these brief remarks it will be seen, that in prosecuting our work in that region, Billejik is a very convenient and important central point.

### *Origin of Protestantism there.*

The following account of the manner in which Protestantism was introduced and has advanced in this village, is well calculated to remind of the truth—it is "not by might, nor by power, but by my Spirit, saith the Lord."

Eighteen years ago, the present native preacher at Nicomedia sold a single copy of the New Testament to a poor man from Billejik. He could read but little, yet he became so much interested in the contents of the book that the Armenian vartabed took it from him and burned it. After a few years, he obtained another copy, which he studied with incessant zeal. Four years ago, this man, happening to be at Broosa, saw several persons entering the Protestant church. Knowing nothing of Protestantism, he followed

them from curiosity, and heard, for the first time, with wonder and delight, the pure gospel of Jesus Christ. He returned to Billejik, and with two or three others began to inquire more earnestly after the truth. They had no guide but the New Testament. Night and day this was their constant study. One of them said to me, "I used often to study all night, without sleep, and with great weeping on account of my sins, in order to find the truth." At length they resolved to send one of their number to Stamboul, for the special purpose of inquiring in regard to this "new way." For this errand, the man who has since been our bookseller was chosen. He came to Constantinople, had several friendly interviews with some of the older missionaries, and returned home so completely satisfied of the errors of his own church that he renounced it at once. He was soon joined by the others who had begun the inquiry with him. At first they were treated with ridicule and contempt. They were deprived of their business, and every possible effort was made to force them to yield the position they had taken; but they stood firm, until now they have completely lived down all opposition.

#### *The Word of God the only Teacher.*

These brethren made repeated requests for a person to instruct them, but no suitable person could be found, until one year ago, when a native helper was sent from the capital. Up to that time, they had fought the battle *alone*, and against most powerful enemies. The effort compelled them to make themselves thoroughly acquainted with the word of God, and in all their controversies with the members of the old church, they demanded that the appeal should be to the "Law and the Testimony." Of other books they were, and still are, profoundly ignorant. The contest with the old church was a long and severe one, but has resulted in the complete establishment of Protestantism, and that, too, in

such a way that it commends itself to the old Armenians; for the lives of these poor but firm Protestants are above reproach, and the fact that they place themselves upon the simple word of God, is one that carries conviction to many hearts. It is very evident, also, that in a temporal point of view, they had nothing to gain, but every thing to lose, by becoming Protestants. They were all men with families, and supported themselves by daily labor. By becoming Protestants, they cut themselves off from the aid of the church, in time of need, and from the patronage of all the members of the old church. Their conduct was unaccountable on any other supposition than that they were strictly honest, and acted from the highest motives. The result is, that the Protestants there are not only tolerated, but are regarded with great favor by all classes, by Greeks, Turks, Catholics, and Armenians. Not even a disrespectful word is spoken against them. Considering the character and position of the place, this result is certainly a very encouraging one, especially when we remember that all that has been accomplished has been done by the people themselves, with little or no assistance from abroad.

#### *Organization of a Church.*

I recently accompanied Mr. Parsons on a tour over his entire field. Our whole trip was interesting; but the most interesting part of it was that connected with the organization of a church at Billejik. The brethren had long desired the organization, but for sufficient reasons it had been deferred. We reached the village on Tuesday afternoon, and spent the entire day, Wednesday, in a close and prayerful examination of such of the brethren as were thought proper candidates for church-membership. Each one was examined by himself. As the number was small, no haste was necessary; and we took occasion, at this time, to instruct them in their duty as members of the church of Christ. To me,



this examination was one of deep and affecting interest. The story of their enlightenment was so simple, and their faith so firm and bright, that we were both surprised and greatly gratified. To one of them, who has suffered more than the others in consequence of becoming a Protestant, and whose family is very large and now in great need, I said, "Are you ready, Baron Harutun, to give up *all* for Christ—*every thing*?" His eyes filled with tears as he thought of his family, and how much he had already sacrificed, and as he thought, too, of the love of the Savior. "Yes, sir," said he, with a trembling voice, "I am ready." This day was one which I shall long remember with deep interest. The examination was in all respects highly satisfactory, and five persons were found to be suitable candidates for church membership. Thursday was spent in visiting the families of the brethren, and in the evening a meeting was held, at which the church was organized, and the ordinance of the Lord's supper was celebrated. This meeting was largely attended, and although the exercises were long, all present remained to the close, and listened with apparent interest. Among those present were persons from the most wealthy and intelligent families in the village. After the exercises were over, they remained some time, and we had a pleasant interview with them.

#### *Good Results Anticipated.*

Thus another light has been placed "upon a hill" in this dark land. The beginning, it is true, is small; but so is a grain of mustard seed. From all that I have seen and know of these brethren at Billejik, (and this was the second time within this year that I have visited them,) and from what I know of the circumstances in which they are placed, I cannot but hope for good and even great results, in connection with their labors. They are poor, humble, modest, but simple, earnest, *praying* Christians. Wherever they go, they preach; and in all

they do, they seem to remember that they are to be followers of Christ, not in word alone, but "in spirit and in truth." It is the plan of the station to prosecute the work more faithfully than heretofore in that region, and for this purpose one of the members of the last graduating class from the Bebek seminary has been designated to Billejik.

Mr. Trowbridge states that there is much inquiry in the villages around Billejik. At Kutayah, the seat of the Pashalic, and a place containing a large Armenian population, some missionary labor has been performed; "but it has not been followed up with sufficient determination to make it tell." There is, however, one firm Protestant there, a tailor, who sells many books from his shop.

Some account of the tour of Messrs. Trowbridge and Parsons, in the course of which they visited Billejik and organized the church, as above reported, is given in a letter from Mr. Parsons. Mr. Trowbridge remarks respecting it: "We were on the road thirty days. I was absent from Constantinople just six weeks. We were happily disappointed in finding so many enlightened persons in that district, and so many who are willing to read the Scriptures for themselves. Mr. Parsons's field is very large, and contains, as we found by the most careful computations, over one hundred thousand Armenians! What is one among so many? We were greatly delighted with our trip, and with our reception at all points."

#### *BAGHCEJUK.*

LETTER FROM MR. PARSONS, DECEMBER 11, 1857.

#### *A Tour through his Field.*

IN this letter, portions of which only can be published, Mr. Parsons gives some account of the tour he had recently made, accompanied by Mr. Trowbridge, of Constantinople, through the field connected with the Baghchejuk station. The narrative exhibits the extent of that field, and certainly makes it apparent that one missionary among so many villages, many of which now call for labor, is not likely to suffer for want of employment.

One object in view in making this tour, was to ascertain the position of each place, in order to facilitate the superintendence of labors by colporters.

To make it an earnest preaching as well as surveying tour, we took with us the preacher Baron Hohannes, of Baghchejuk, and a man to guide us and take care of the horses, whose soul is all awake to the subject of religion, and who boldly preaches Christ to every one he meets.

The number of places to be visited was so great, that we could spend but a night in some, and a few hours in others, and of course could not in all cases find the persons most enlightened and interested in the truth. Such persons, if not Nicodemuses, who prefer the night to push their inquiries, are likely to be away from home, or are not aware of our presence in town. Upon completing and reviewing the tour, we find that the places which appeared most interesting, where we saw that progress had been made, were the places where we spent a night or the Sabbath, and thus had opportunity for finding the indications of good. Other places would perhaps have presented equal encouragement, had our time for investigation been sufficient.

#### *Places around Adabazar.*

We went first through that part of the field which has Adabazar for a centre. In the little village on the Sakarius are two Protestant families, and two members of the church in Adabazar, who are exerting an excellent influence upon their fellow-villagers. At Norkeuy, it being midday and the people all at work on the threshing floors, we scarcely dismounted. To a few persons who were willing to receive them, we gave tracts and a word of exhortation, and went on our way. The head-man of Tamluk received us and provided for us with liberal hospitality. There we found several enlightened persons. Till late in the night, the head-man of the place, the teacher of the school, and four other persons, gave close attention to the word. When our lamp failed us, the head-man sent to the church for oil, which, instead of being burnt before the picture of Mary, enabled us to read the precious

words of the Son of man to those poor villagers. \* \* \*

At Elmalu the villagers thronged us till late in the evening. The teacher, a son of the priest, and another person, remained till past midnight. At a late hour, when only those three were with us, a gentle rap was heard below. Upon inquiring who was there, we found it was a poor blind woman, begging to be admitted, that she might listen to the truth. She had but just heard of our arrival in the village. The teacher gave us an interesting account of this woman. "She often," he said, "comes to me and says, 'I am hungry, and you know what is my food,' and will give him no rest till he reads to her a portion of the Scriptures. God will not allow that hunger to be unappeased.

Of Hascal, the next place visited, I have written before. I am convinced, that we only need a faithful man to be placed there, in order to see a great work. But where is the man, and where are the means to sustain him. We spent a night there and had precious interviews with half-a-dozen persons; and were entertained in their families with kind and liberal hospitality.

#### *Armash and its Holy Place.*

Near Hascal is Armash, where there is one of Satan's favorite seats. It is a reputed holy place, made such by the presence of a miracle-working picture of the Virgin, and the residence of var-tabeds. We arrived there the last day of the week, and our plan was to reach Adabazar in the evening. We could stop but for a few moments. We dismounted and proceeded through the vast throng of deluded people, directly to the church of the Holy Virgin. We were recognized, and a priest ran ahead and closed the door of the church against us. Some young men demanding it, we were admitted, and saw the silver fingers which stick out from the "holy picture" receive some handsome presents, and a few poor, diseased, and lame people,

waiting for miraculous cures. We soon left, and pressed through the crowd to our horses, satisfied of the fact which was on our first arrival announced to us, in these words: "Such as you seek you will not find here." The next day we had sweet fellowship with our brethren and sisters in Adabazar around the Lord's table.

#### *Adabazar an Important Centre.*

The map which I send shows that there are eleven villages within a circle of a few hours' ride from Adabazar, to which place the people resort on the weekly bazar day. The importance of Adabazar, in a missionary point of view, is consequently very great. The church there is indeed a light upon a hill. It is a light, and its light is shining, pure and bright. Yet it is to be hoped, that it will more and more deeply feel the importance of its position, and become still more an aggressive, militant church, making its influence felt; that many more of the 17,000 Armenians, before whom it presents the pure light of the gospel, may be won to the love and practice of the truth.

#### *Places around Nicomedia.*

Leaving Adabazar, the brethren passed through a part of the field which has Nicomedia or Baghchejuk for a centre, visiting various villages, finding much work to be done, and many things to encourage effort.

Returning, the first place of present interest we came to is Koordbeleng. A year ago I was driven from that place, with great violence. It was a good sign, a sort of last effort of the adversary. Since then, the circle of friends there has been increasing, and the time has come for occupying the place as an outstation. From Koordbeleng we took the mountain road, through immense forests of oak and beech, to Arslanbeg, where we spent the night. A good work has commenced there. Two houses will receive us, and there are many readers of the gospel in the place.

In Orajuk a regular service has been

sustained on the Sabbath, for several months. A room has been fitted up for a chapel, and the deacon of the church in Baghchejuk, with his devoted wife, is spending the winter there. Not a year since, my colporters were driven from the place, before uplifted axes, and the books and tracts in their possession were torn into thousands of pieces, and thrown into the streets.

Of Baghchejuk I need not now write. Going to the west, we found upon the northern slope of the mountain ridge, which divides the country between the Gulf of Nicomedia and Lake Nice, six purely Armenian villages. The people of this region are for the most part poor and ignorant. In Kluch Keuy, for instance, among the great crowd which came together on our arrival, only one could read. For one reason and another, all the schools were closed at the time of our visit; one, because it had no teacher; another, because there were no scholars, all being employed in the fields. Under the power of darkness, the priests, its faithful ministers, hold an unbroken sway over that whole region. There were some very slight traces of the labors of the colporters, who have from time to time passed through, but nothing like fruit appeared. It is sowing season; let us not withhold the precious seed! Thus Nicomedia is the centre of scattered villages, towns and cities, with an Armenian population of about 40,000.

#### *Nice and its Vicinity.*

Upon the top of the mountain slope, above mentioned, we could see, at the same time, the Gulf of Nicomedia, the Marmora, and Lake Nice. On the southern slope we came to Chengiler. We could stop but two hours, and alighting at the principal coffee-shop, to lose no time, we immediately took out our Bibles and New Testaments and went to work. We had the names of several persons who are enlightened. Soon we heard "Toros," one of these names, ringing through the market. "Toros,

Toros, they have come." Toros came running, a stout shoemaker, in leather apron, and sat down by our side with a warm welcome. The whole place seemed to crowd upon us. We sold one Bible and one New Testament, and gave away a great many tracts, and had to leave without satisfying either the desire for books, or the most open desire for religious conversation and discussion. Several persons followed us to the next village. \* \* \*

### Ruins.

We were compelled to go on, in the dusk of the evening, to Nice, and the next morning we spent an hour wandering among the ruins of this ancient capital of Bithynia. I never before realized the idea of a "heap of ruins." These are not the ruins of a city, but of many cities; of cities built by native Bithynian kings; of cities built by Grecian conquerors and emperors, and called in honor of their wives, Antigonea and Nicæa; of cities destroyed and restored by Roman emperors; of cities destroyed by earthquakes and rebuilt by Moslem invaders, and again destroyed by an earthquake. Now a few Turkish and Greek khans and houses, for the accommodation of the weekly bazar, alone give any appearance of life to the place. We found what was said to be the site of the great, the first œcumenical council of the Christian church, where, at the call of Constantine and in his presence, three hundred and eighteen venerable bishops, besides innumerable priests, deacons and others assembled, A. D. 325. There, we two plain men, from a country then unknown, with our Armenian preacher and Turkish guide, trampled down weeds and briars, and refreshed ourselves with blackberries, while trying to picture to our minds those men in robes of priestly and imperial splendor, arguing and establishing the use of the word *homousios*, as indicating the relation of the Son to the Father.

We hastened thence to the abodes of

living men, to preach the same Savior of sinners. And what were our reflections on the way? Once these hills, and the shores of this beautiful lake, resounded with the praises of that Savior! Now, in the place of those Greek Christians, bishops and people, battling so valiantly for the truth, idolatry, in the name of Christianity, and Moslem bigotry reign! And three weak men are going from place to place, maintaining and publishing that Jesus is the Son of God and the Savior of men! Has the work gone back? Back and out! It had ceased to live and flourish long before the second council of Nice, A. D. 786, when the lawfulness of the worship of images was established. But it is to be revived again; it is being revived; and had we not in our company, while making these reflections, the commingled elements of the reviving work, through which the land is, in the providence and by the grace of God, to be regenerated;—two Armenians, a Bulgarian Turk, and two Americans of Puritan stock. \* \* \*

The Armenian population in these places, about the Lake of Nice, is not far from 25,000; a large field, some of it ripe for the harvest, and yet I have not one permanent laborer for it.

### Billejik and the Villages around.

Mr. Parsons mentions the organization of the church at Billejik, on the 30th of October, which is spoken of more at length in Mr. Trowbridge's letter. Continuing the account of their tour, several villages are spoken of, but nothing of very special interest occurred until they reached Turkmen. Of this place he says:

We found this beautiful village, of three hundred houses, in a religious ferment. The Romish priests, who are prowling all about this field, have succeeded in detaching from the Armenian church and bringing over to the Pope, thirty families. It was done by taking advantage of a village quarrel. The people flocked about us, and the readiness to discuss which we found, and a readiness, and even longing, on the part

of some, as we afterwards learned, to receive an open, free Bible, were very encouraging. We could stay but a few hours;—the last moment was passing and some of us already under way, when a man in a leather apron, came from his anvil, laid hold upon our arms, and begged us to stay, at least over night, promising to take us to his house and entertain us; "for," said he, "you can tell us something good."

Three hours further on we came to a village in a snug little basin, on the very top of a mountain—Geol Dagh. We were received with great cordiality. The head-man we had before heard of, as enlightened. He caused a place to be prepared and entertainment to be placed before us. With him and the principal men of the place, some twenty persons in all, we had a very long and I trust profitable talk, about the gospel and our hopes for eternity. The head-man spoke himself, openly, in favor of the truth, and in a way which showed that he had been an attentive reader of the Bible.

Passing by Norkeuy, a little village of forty or fifty houses of Armenians, we came to Geol Bazar; having in our company the head-man of Geol Dagh and other villages, on their way to the great Bazar.

Six Armenian villages, with a large number of Greek villages, in which are some readers of the gospel, which look to Billejik for a centre, form an interesting field of about 15,000 Armenians alone, making the fourth grand division of this field. I am sure I need not add another word to show, that the field assigned to this station is large enough for two missionaries, and a large increase of native helpers.

#### SIVAS.

LETTER FROM DR. JEWETT, DECEMBER 16, 1857.

THIS letter, giving, as it does, a concise statement of circumstances which led the brethren at Sivas to feel that something should be done for the Kuzzelbash Koords,

and then some account of the man whom they recommended to the brethren at Khar-poot, as probably a suitable person to be employed as a native helper among that people, fittingly accompanies the letter from Mr. Dunmore, in which he mentions the encouraging circumstances under which this helper has actually commenced his labors, as a teacher in the village of Ali Gako.

#### Kuzzelbash Koords seeking Instruction.

In previous communications the fact has been mentioned, that in September, 1856, several *Kuzzelbash Koords*, residing in villages thirty or forty miles distant, came to Sivas for the sake of visiting the missionaries, and seeking from us religious instruction and political protection. "We are Protestants," they said, "and are therefore suffering persecution." We could hardly believe their assertion—so strange and new was it, then, for one who had been known and always recognized as a Mussulman, to profess the Christian faith. We were much perplexed to know what advice to give to these "new converts." To endeavor to protect a converted Mussulman was, in this region, an untried experiment. Indeed, to make the attempt, even, might be dangerous in this interior city, so remote from the capital, and where no foreign consul had ever resided. Besides, the men were strangers to us, and we could not be certain as to their sincerity. They were ignorant, most certainly, and we feared that they might be deceivers, or at least self-deceived.

The month following the first visit of these Koords, Rev. H. Jones, Secretary of the Turkish Missions Aid Society, and the beloved and deeply lamented Righter, spent a few days at Sivas, and while here had a long conversation with the men referred to. They were deeply interested in the account which they gave of their former and their present faith; and on leaving Sivas, they took pains to go somewhat out of their way, for the special purpose of visiting the governor (a Mussulman) of the district in



which the persecuted Koords reside, and speaking a word to him in their behalf. We have reason to believe that this visit had a good effect, and served to intimidate the official, showing him that that people, though few and ignorant, had intelligent and powerful friends.

Subsequently, the Koords came frequently to see and converse with us. They were several times present at our Turkish service on the Sabbath, and always gave the most respectful and earnest attention to the preaching of the Word, while their conduct during the devotional exercises was exceedingly becoming. They continued to ask of us religious instruction. They said: "Send us a religious teacher. Not only we ourselves, but a large number of others also, are ready to listen to and embrace the truth."

#### *Perplexity.*

In these circumstances the brethren were perplexed. Where should they find a suitable man for such a field of effort? And if the man were found, would it be safe to send him? Would not their own safety be compromised, and their work among Armenians endangered, if they commenced efforts among the Kuzelbash, who were, at least nominally, Mohammedans? They had been sent to the Armenians, among whom they might labor safely and with great encouragement, and not to Mohammedans. "But on the other hand," Dr. Jewett says, "looking into our Book of instructions, received direct from 'the Master' himself, we read, 'Preach the gospel to every creature;' and considering the authority here given as superior to any other, we resolved to grant the request of these Kuzelbash inquirers, provided a suitable man could be found ready to go among them."

#### *The needed Man found.*

Such a man we found in Baron Krikore, a native of Aintab, and himself a converted Mussulman. He had spent several months in the Be'ek seminary, and was previously a proficient in the Arabic tongue, and learned in all that pertains to the Islam faith. He had, also, voluntarily expressed an ardent desire to labor among the Koords, with whose peculiar-

ities he was well acquainted. Accordingly, in July last, he was engaged to make a tour of exploration and inquiry among the Kuzelbash of this region, and ascertain, as far as possible, the actual facts relative to their readiness to listen to and embrace the religion of Christ.

Baron Krikore came on to Sivas, from Constantinople, the last week in July, bringing with him an official document, or passport, showing that he had been regularly enrolled at the capital as a Protestant. Before going among the Koords, he spent some little time in Sivas, laboring chiefly among the Mohammedans in this city. His remaining in the city, no less than his going among the Koords, was an experiment. It was an unsolved problem, whether a converted, preaching *Mussulman* could, for any considerable length of time, remain in this interior city without incurring great personal danger, and perhaps open violence.

#### *His Labors among Mussulmans at Sivas.*

At first he ventured but little into the more public places of the city, aware that he might be recognized, as he had passed through Sivas in the garb of a Mussulman but a few months previous. Soon, however, he went abroad more and more openly, and daily sat for a longer or shorter time in our book-shop in the market, conversing there with Turks, Armenians and Greeks, as opportunity was offered. Soon Turks came to call upon him also, and frequent conversations with them took place in my study. Krikore subsequently ventured to visit the shops of Turks who had shown themselves friendly and disposed to converse. At one shop in particular, that of a Mussulman watch-repairer, long and sometimes exciting discussions occurred, not only with the shop-keeper, but with those Mussulmans who were accustomed to frequent the place. In these conversations, Krikore would show, from the Koran itself, the inconsistencies and contradic-

tions of the Moslem faith. On the one hand, he would read or repeat passages of Scripture to establish his points; and on the other, he would, with the greatest facility, quote verbatim from the Koran, to effect the same object. His familiarity with the Arabic language, and the remarkable readiness with which he would recite passages from the Koran, quite nonplussed and confounded his Mussulman auditors; for, as a general rule, none but "the faithful," the "true believers" in Islamism can even read, much less quote that "sacred book." And as Krikore repeated to them passage after passage, they would turn and look at each other with mute astonishment, as much as to say, "Is it possible that this man, a defender of Christianity, was ever a Mussulman?" But though many looked thus amazed, none ventured openly to ask him, "What! are you an apostate from Islamism?"

#### *His Visits to the Kuzzelbash.*

After remaining and laboring quite unmolested for several weeks in the city, he made three visits, of considerable length, among the Kuzzelbash Koords before mentioned. He wrote out a journal of his labors while absent, from which I might give interesting extracts, did space permit. He was heartily welcomed by those to whom he went, and his instruction was every where listened to with great attention and apparent interest. In only one instance did he meet with any thing but kindness and marked hospitality among the Koords; and evening and morning they gathered around him, eager to listen as he read the word of God and expounded its meaning. Then he would pray with those thus assembled, and they would reverently join in the act of devotion. Men, women and children, sometimes to the number of twenty and even more, would form a band of attentive listeners in the evening, as they returned from their labors in the harvest field; and in the morning, ere they went forth again to their daily

toil, they would assemble once more to listen to the reading and exposition of the sacred Word, and join in the offered prayer.

#### *Extracts from his Journal.*

But I cannot forbear giving the following characteristic extracts from Baron Krikore's journal.

"Sept. 3. Returning from Kangal, came to a village three hours distant; but the men were all off in the harvest field. Soon came to another village and was most kindly received by the friendly Koords. Preached to them the gospel, declaring how it was from God. Spoke words of consolation to the persecuted ones, from our Savior's declaration, 'Blessed are they which are persecuted for righteousness' sake,' &c. All listened attentively, and seemed much interested. In the evening, arrived at the house of Sheik Suleyman (Solomon), and had considerable religious conversation."

("Sheik" is the title given to the head of a religious community. It is an Arabic word signifying an old man—an elder. Sheik Suleyman is the acknowledged leader among the Protestant Koords visited by Baron Krikore.)

"Sept. 4. This morning, some ten or twelve persons being present, I spoke from Matt. xviii. 2—6, upon being converted, and becoming meek and humble, like little children, in order to enter into the kingdom of heaven. Also spoke from 2 Cor. viii. 9, showing how Christ, though rich, for our sakes became poor, that we through his poverty might obtain eternal riches. After a prayer, I went to another place and found several ready to converse. In the evening, had several hearers while I spoke from Luke xviii. 1; upon the nature and necessity of prayer.

"Sept. 5. In the morning several came, and I spoke to them for an hour concerning Christ as the only hope of lost sinners. Later in the day others came, and I spoke again for an hour, of the humiliation and exaltation of Christ.

Afterwards, in conversation with Sheik Suleyiman, he told me of the persecution that he had suffered, and I told him how I had had my wife taken from me, and how I was separated from my only son; and then we wept and prayed together.

"Sept. 6. In company with Vayis, a son of Suleyiman, I went to another village. By the way, as I spoke of the humiliation and death of Christ, Vayis wept, and coming to a secluded place we dismounted from our horses and I offered prayer, after which we went on our way rejoicing. In the evening several persons came together, and I read to them the history of Joseph, and explained it. Some wept, and all said, 'This is true; 'tis the word of God.' \* \* \*

#### *Good Indications.*

These extracts are sufficient to show the character of this man's labors, and the degree of success he met with. It is evident that his repeated visits were not without the promise of much good. We have evidence now that there are many, how many it is impossible to determine, among Kuzzelbash Koords, who, convinced of the falsity of their former faith, are quite ready to listen to the truths of the gospel, and to embrace the religion of Jesus, so far as they understand it. The firmness with which several of them have been for many months enduring bitter persecution for the truth's sake, is a most remarkable fact. When they have related to us the story of their wrongs, it has not been in a sad and murmuring manner, but they have ever expressed a willingness, if need be, to part with their little all. They say, "We have given it all up for Christ and the gospel's sake." Still, they are not unconscious that their rights have been cruelly trampled upon, and they only ask that justice may be secured to them. I am happy to learn, from their own lips, that though still exiled from their houses and lands, they are subjected to less severe trials than they were one year ago.

#### *Krikore's Interview with the Governor.*

Baron Krikore was, for one night, the guest of the persecuting Turkish governor of the district from which the Koords were banished, and Dr. Jewett quotes from his journal an account of their conversation, in the course of which Krikore reminded the governor of the direction in the Koran, "Hate not the religion of another," and inquired respecting his persecution of the Koords. The governor, in turn, inquired of him, whether any Mussulman had ever become a Christian? whether he had ever known such a case? &c. Krikore told him he had known a case; read to him Hebrews viii. 10, 11, and remarked upon the promise there contained. After replying to a few other questions:

He said to the governor, who seemed to be lost in a reverie, "My friend! this world soon passes away, but the coming life is eternal. Let us pass this life wisely and well. For those Koords, I entreat you that they may be permitted to return again to their homes." The governor replied: "What you say is all very good and true, but at present it is impossible to comply with your request." After some further conversation, they bade each other a friendly farewell. The governor had seen Baron Krikore at some former time, and was aware of the fact that he was once a Mussulman. This, probably, was the reason why he questioned him so closely.

#### *A Pleasing Change.*

In this conversation, and even in the treatment of those professedly Christian Koords, who but a short time since were only known as the followers of the false prophet, we see evidence that a new era of religious toleration has been commenced in the Turkish empire. To be sure these Koords still suffer the loss of their houses and lands, and their sons are unjustly enrolled as soldiers, and dragged from their homes with violence, but it is only a short time since the Mussulman who dared to profess Christianity, suffered the penalty of an ignominious and cruel death, and that in Constantinople itself.

And then the fact, that Baron Krikore,

contrary to our fears, himself a *Christian Turk*, has openly preached the gospel, day after day, unmolested, both in this city and in the villages, to the acknowledged followers of the Islam faith, fills our hearts with gratitude to God for what our eyes have already beheld, and our minds with joyful anticipations of still greater things than these, in the not far distant future.

I must not omit to mention that Vayis, the son of Sheik Suleyman, mentioned in Baron Krikore's Journal, is very anxious to go to Bebek and obtain an education. He is a remarkably bright and intelligent young man, perhaps twenty-five years old, and is almost the only one of all the Koords in this region who is able to read. He can both read and write readily. I asked him, Why do you wish to receive an education? What is your object? His reply was: "That I may be able to make known the truth, and explain the word of God to the people of my nation. I wish to be a preacher of Christ."

#### KHARPOOT.

LETTER FROM MR. DUNMORE, DECEMBER 2, 1857.

#### *Visit to Ali Gako—The Journey.*

MR. DUNMORE had recently returned from a short tour of much interest, and for an important purpose, among mountain Koords, and in this letter he gives some account of his journey and its gratifying issue. For three years, Ali Gako had been repeating requests and entreaties for a man to teach his people, and preach to them the gospel. Baron Krikore, of Aintab, had been for the last two years, in the employ of Arabkir and Sivas stations, and had also spent a part of his time at the Bebek seminary. He is about thirty-five years of age, and is regarded as a learned man. "He came here from Sivas," Mr. Dunmore says, "about three weeks since, and after spending a few days quietly with our brethren, I accompanied him to Ali Gako's village, in accordance with a vote of this station, to introduce him to the noble chief, and to establish him there as a teacher of the Koords."

It was with some degree of hesitation  
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and not without misgivings, that we took this step at this time. But in view of all the circumstances and facts in the case, we could not well have done otherwise, without being involved in the greater responsibility and danger of withholding light from benighted souls, who have so long been seeking and pleading for it. We feel assured, that while we aim to be "wise as serpents," God can and will care for us and his own blessed cause. And with apostolical examples before us, we cannot but turn to these Gentile Koords.

Krikore and myself left here, November 19, on our own horses, without servant or guide, and after a ride of four hours, crossing the Efrat at Pertek, we spent the night there, at a Moslem house, to which the moodir of the place sent us. The rainy season had fairly set in, and on the way we had an occasional moistening shower, with a moderate degree of cold. The next morning, taking a guide, we rode about two hours, to the main road leading to the mountain villages. Here we dismissed the guide, at his own request, and rode on with good speed. We were now fairly among our Koordish friends, and felt perfectly secure. A ride of six hours brought us to Av-Sheker,\* a village of about twenty-five Armenian and a few Koordish houses, where we called on the Kahyah, (Armenian headman.) We were kindly received, and refreshed by a cup of Turkish coffee and a genuine Koordish fire. Another half hour's ride brought us to Yusef Agha's village, where we were entertained with true Koordish hospitality. In spite of our protestations, the fatted kid was killed, and roasted on a long spit, before a monstrous fire, that consumed more than one load of oak that night, in our capacious apartments; and we spent the long evening with a dozen Koords, in eating, reading, friendly converse, and prayer. Yusef Agha was not at home, but his father, Mahmood Agha, whose

\* Av-water, and Sheker—sugar, meaning sweet water—a Koordish name.

long beard has become snow-white by the frosts of nearly a hundred winters, made us feel quite at home, while the hatoon—Yusef Agha's spouse—favored us with her presence long enough to welcome us and take a cup of our tea. The old man lives to see his great-grandchildren about him, and seems still to be in the prime of life.

#### *The Arrival.*

The next morning (Saturday) we set out for Ali Gako's village, about four hours distant; a guide accompanying us till we could see at a distance, from a mountain, the humble habitation of our Koordish brother, when he turned back and left us to wend our way alone. After passing a small village we saw a man running after us at the top of his speed, and as he came up I recognized him as one of Ali Gako's men. He said he was so glad to see us he could not wait, but left his work and ran to welcome and accompany us to his agha's house. We had scarcely alighted at the door, when Ali Gako came out and gave us a most cordial welcome, and with a genuine, friendly shake of the hand, at once conducted us into his reception room. Immediately the huge fireplace was filled with blazing oak, fresh carpets and rugs were spread down, with pillows, for our comfort, while bread and cheese, with coffee, were brought for lunch. Our apartment, newly built, consisted of a stable seventy or eighty feet in length, with about half that length designed for horses, cows and other cattle, the guests' apartment, ten by twenty feet, having nothing but a low railing between it and the animals. This is elevated about four feet, to allow sheep and goats to pass under, where they are snugly packed away every night. A few small windows near the roof, (which, by the way, is but little more than six feet above the floor of earth,) and a hole in the ragged door, gave us all the light actually needed in a day of sunshine. Here we spent the afternoon of Saturday, pleas-

antly conversing with a room full of Koords.

#### *Krikore engaged as a Teacher.*

At evening, a Turk, (a native of Egin, and recently from Constantinople, who was on his way to join the Kaimakam—Pasha of inferior rank—at Kozat,) turned in with us for the night. I advised Krikore to be careful and not unnecessarily enter into controversy with him. The Turk was evidently a man of some mind, and had too much good sense to thrust his Moslem dogmas before us. The fatted kid was slowly turning on the long spit, before a blazing fire, that warmed and lighted our huge apartments; while the evening was passing away in pleasant converse. All seemed bright and full of cheer. At length the sad condition of the Koords, their ignorance and poverty, was mentioned; and no one seemed to lament it more than the chief himself. The Turk proposed a remedy. He said to Ali Gako, "You can get a man for a small sum to come and teach your people to read and write." He replied, "That is the very thing I have long wished to do. But we are Koords, living away up in these mountains, and nobody will come here to remain who can get a living elsewhere. Nobody cares for our souls, and if a teacher could be had he would come solely for money. I once got a man here to teach, and paid him well for it; but he spent half his time sleeping under the shade of the trees, and after remaining six months, barely teaching the boys their alphabet, he left; and I have not been able to find a man since." The Turk said no more. Krikore, timing it well, turned to Ali Gako, and asked him what he would pay a teacher. His prompt reply was, "I will pay him 1,000 piastres a year and board him." Krikore again asked him, "What would you pay a first rate teacher?" "I would give him 2,000 piastres, with board," was the ready answer. "Now," said Krikore, "suppose you employ me? I will not



take 2,000, but 1,200 piastres." He replied: "Very good, I will give you that. It is now winter, and too late to build a school-room; but for the present I will give you this place for the school, and in the spring, I will put up a suitable building for the purpose." The Turk pronounced it a fair bargain, and if his words may be believed, he heartily approved it. This done, we dispatched our repast of roast meat and bread, and laid us down to rest the remaining half of a cold night. Sabbath morning the Turk went on his way, and we spent its sacred hours, as best we could, among wild Koords, in reading, prayer and religious conversation.

#### *Personal Religious Conversation.*

Veli Pasha being at Kozat, near by, with a thousand soldiers, to collect taxes from the different tribes in the mountains, our host was unusually busy nearly all the time I was there, receiving money from his own people for this purpose. The government has collected no taxes from these Koords since the opening of the late war with Russia, and hence an armed force is sent. Sabbath evening, Ali Gako, Krikore and myself sat till a late hour talking about the soul's great interest, when Krikore gave the conversation a decidedly practical turn, and pressed home the truth to the heart and conscience of the chief. He dropped his pipe and listened with manifest interest, and when it was proposed to offer prayer he bowed his head, and for some time after its close he continued in the same posture, stroking his long beard, evidently in deep meditation, while his heavy turban, hanging over his brow, concealed his eyes. His soul was moved by words of truth and love, his conscience was stirred, and God grant that he may, ere long, give himself away to the Sinner's Friend, and be numbered among those who are made kings and priests unto God.

#### *Encouraging Deportment of the Chief.*

Monday morning the boys were on

hand to commence study, and their chief took his seat with them to learn his alphabet. He took hold in right good earnest, and that day made such progress, that before he went to bed he was able to read a short sentence which Krikore wrote for him in Turkish; and I doubt not he will apply himself to his daily task, till he is able to read well in the Turkish character. During the three years of our acquaintance, while he has been growing in my esteem and confidence, none of our interviews have been so satisfactory as this. I had fears that he might not be prepared to welcome Krikore and keep him at his village, at this time, from fear of the Turks; and before leaving him I expressed the same to him. His prompt reply was: "What can the Turks do to me? I have no fear of them. With God's blessing they can do me no harm."

The morning before I left him, as we sat alone, he said to Krikore, "Now you are to *stay* here and teach us. I wish you to *stay*, and not leave us partially instructed. I will be frank and honest with you. I have two motives in keeping you here. I have accounts to keep, worldly business to attend to; and I need your help in these matters. You are to be my fellow, and brother; and at the end of every month your money will be ready for you. But another reason why I want you to stay and teach us is, because I am a pilgrim here. I am going to another country, another world, and I want to know something about that, and be prepared to enter it when death comes to take me away from this. I seek the spiritual. I am inquiring after truth, and I need some one who knows it to instruct me." As he uttered the last words, I could not but mark the sudden lighting up of his eye, and a gleam of hope upon his countenance. He evidently spoke in earnest, and I could no longer doubt, what I have long been inclined to believe, that he is a sincere inquirer after truth and the way of life.

*Return to Kharpoot.*

Tuesday morning I turned my face homeward, and came entirely alone. After a ride of eight hours, for the most part over mountains and a solitary road, I stopped for the night at Kormarsh, a Koordish village, containing now only about thirty houses. The music and dancing upon the roofs of the houses, with a crowd of spectators in gorgeous attire—chiefs, men, women and children—plainly indicated a wedding at hand. I was conducted at once into the guests' room, where they were just dispatching the principal meal of the day. It was a long room, at one end of which an immense fire-place contained at least a bushel of live coals and a few sticks of blazing oak. The guests were closely seated, in oriental style, on either side, the whole length of the room, with heaps of pelav, on copper dishes, placed on the ground before them, at sufficient intervals to allow three persons to load their huge wooden spoons from the same dish, while the loaves of bread, say a foot in diameter and a quarter of an inch thick, were being thrown upon the coals and taken off again with long tongs, and scattered along the lines in profusion. The viands consisted solely of hulled wheat prepared with strong butter, warm bread, and a little bonny-clabber. I was at once provided with the same, and a spoon of vast dimensions. I was assured that there were as many as one hundred invited guests present, who daily devoured half a dozen fatted sheep, with bread and wheat in proportion, the feast continuing from four to six days. The next afternoon found me safe at home, after a ride of about twenty-five miles, thankful for a safe and timely return, to enjoy the following as a day of thanksgiving with our pleasant little missionary circle here. There is nothing of special interest connected with our work in the city and vicinity at present; though it is moving forward quietly, and we trust surely and prosperously.

*Southern Armenian Mission.—Turkey.**AINTAB.*

LETTER FROM MR. COFFING, DECEMBER 24, 1857.

ANOTHER church, the ninth in the South Armenian mission, has been organized. "It is in the town of Birjik, twelve hours east of Aintab, on the eastern bank of the Euphrates, in old Mesopotamia." A few in that place have given evidence of true piety for some time past, and Mr. Coffing now writes:

To be present at the organization of these into a church, I left Aintab, on Friday the 11th inst., in company with Dr. Pratt. After riding that day seven hours, over plains and hills which might be made almost like Eden, but which, on account of *sin*, are mostly bare and desolate, we reached the large village of Nizib, in the midst of beautiful olive orchards, three hours west of the Euphrates.

*A Solitary Protestant.*

This village is wholly Mussulman with the exception of a dozen houses of Armenians and one solitary Protestant. We enjoyed this man's hospitality for the night, and found him to be a righteous man, apparently living a godly life, alone in that place, like Lot in Sodom. The spirit which he manifests, and his outward life, have been such as to convince us that he is truly a child of God. He is a miller, but grinds no grain on the Sabbath. He cannot entirely prevent the running of the mill, but refuses any share in the unholy gains of that day. Surely that same grace, which enables this man to live a godly life in such a place, is able to subdue the whole village to Christ. I look upon this humble, solitary Christian, as a token of God's gracious intentions towards Nizib. Near this miller's house stands an old Christian church, certainly not less than a thousand years old. It is much the largest and finest building in the place, and is visible from quite a distance, but it is now used as a mosque, and is called the church mosque.

As I stood near it, I felt that the time may not be far distant, when those that 'worship the Father in spirit and in truth,' shall worship there.

#### *Birjik—Examination of Candidates.*

We left Nizib early Saturday morning, the miller promising to follow us in the evening to Birjik, to unite with the little church which might be formed there. At 10 A. M., we found ourselves standing on the banks of "the great river," and in half an hour more we greeted our native brethren and friends on the other side. They knew the purpose for which we had come, and took us directly to a room prepared for us, where the remainder of that day was spent in conversing with such as desired to be admitted to the Lord's supper, the next day. We found it less difficult than is usual in this land, to determine the probable character of those who presented themselves, for none came forward except such as the whole Protestant community there had long regarded as true children of God. Their light had been shining. It had long been seen that they had been with Jesus. It was gratifying to witness "the fruits of the Spirit," in such a place. Dr. Pratt, who has had much experience in the examination of candidates for the churches here, was struck with the unusual depth and richness of the Christian experience of one of these men. He seems to *abide in Christ*, and to have an intimate acquaintance with him, in all his precious relations to the soul. Six were thought worthy to be received—four men and two women.

#### *A Church Organized.*

Sabbath morning, after the first service, which was held at sunrise, the articles of faith and the church covenant were read and explained to this little flock, by Dr. Pratt. At noon I tried to preach, on the one thing needful in order to enter the kingdom of heaven; and towards evening the Lord's supper was administered,

Dr. Pratt addressing those present, and explaining to them the nature of the ordinance. We felt it good to be there. One of the men received is the Nizib miller; another is a young man whom I married, while on a visit to Birjik six weeks before; another is a merchant, and the fourth a stone-cutter. None of them are rich, even according to the standard that prevails here. Yet this little band, together with the community attached to it, numbering only eleven tax-payers, and in all, small and great, only thirty-five persons, are willing to bear the expense of their place of worship. They have already bought a house which will cost them thirty-five hundred piastres—\$120 66. This is gratifying to us, especially at this time, when the churches at home may suffer us to be placed on "short allowance," while the work here is on every hand extending.

Birjik is built on the steep bluff, on the eastern side of the Euphrates. It is a place of considerable trade, as caravans from Aleppo and Aintab, for Oorfa, Diarbekir, &c., cross the river at that point. It contains eight or ten thousand people, mostly Mussulmans. There are said to be one hundred Armenian houses in the place. Among these the Romanists have been making some efforts; but it is to be hoped that to the little church now planted there, may be added, from year to year, such as shall be saved, till it shall become a great light in that dark place, the means of salvation to that whole city, and the salt of the surrounding villages. One of our best helpers went there last week, to spend the winter; and if we are furnished with the means to sustain him, the voice of the living preacher shall not cease to be heard there till the whole place is evangelized.

#### *A Mussulman Lad—Orool.*

In Birjik is an interesting Mussulman lad, the son of a rich and prominent Turk, who declares that Jesus Christ is the only and true Savior of the world,

and that Mohammed is an impostor. For this avowal his father beat him twice, severely; but the lad still persists in holding the same opinions. We trust he may soon be brought to a saving knowledge of the truth.

Leaving Birijik at noon on Monday, our brethren rode to Orool, where they passed the night. This place is an out-station of Aintab, where there are fifty Armenian houses. A helper was sent there, from Aintab, more than a year ago, when it was learned that a few persons in the place were favorable to the truth. This man the Armenians shut up in the house of one who received him, and he was obliged to send to Aintab for a government officer to release him.

Since that time, open opposition to the truth has been growing less and less, until there is little or none manifested. The Armenians say, that if one of our helpers, who when he was an Armenian used to go there and preach to them the doctrines of the old church, will now go and preach the *truth*, they will hear him. Some send their children to the Protestant school. There are now twenty-seven Protestants there, of all ages, and more than that number attend preaching on the Sabbath.

Some members of the church in Aintab have contributed funds and bought a place of prayer in Orool; and a young man has just been sent to preach and instruct the people during the winter. With the blessing of God upon his labors, and upon the labors of those who may follow him, we may be able to report, at no distant day, a little church organized there.

#### ANTIOCH.

LETTER FROM MR. MORGAN, DECEMBER 22, 1857.

#### *Kessab and Bogchehaz.*

MR. MORGAN, when he wrote, had just returned from a visit of more than two weeks to Kessab, where he found "the most striking thing in the condition of the church and congregation" to be their intense longing for the return of Polat Avedis, their late pastor.

The desire for this was so strong, that he wrote to Dr. Pratt, in whose field Avedis is now employed, to encourage his return to his former post. But though he speaks of this as "the most striking thing" at Kessab, it was not the most important matter which fell under his observation. It will be seen that he found evidence, in the vicinity, of the workings of the Spirit, which called forth grateful praise from him, as it will from others.

While at Kessab I examined, for admission to the church, twelve persons, of whom the church finally accepted three. Three others would have been accepted, but on account of their being from a village two hours distant from Kessab, Bogchehaz, it was thought best for them to wait until the brethren should become better acquainted with them. One of those admitted was from that village. He gave very clear evidence of a change of heart and of deep Christian feeling. I do not remember whether I have particularly mentioned Bogchehaz in previous letters. The name is applied to a small collection of houses, not more than seven or eight in number, on the southern slope of the high mountain just south of Mount Cassius. It is, in many respects, a most interesting spot. The view which it commands is very extensive. Lattakia, nearly forty miles distant, is visible in a clear morning, to the naked eye; and all the coast, from the foot of the mountain on which you stand, to Tripoli, with its bays and headlands, can be traced, as on a map. The most distant object visible, is the snowy crest of Lebanon, as it rises so majestically behind Tripoli. All the hills within this limit, lying between the Orontes and the sea, the abode of that strange race the Ansyrieh, lie distinctly before you. It is also a most interesting locality geologically.

#### *A Work of Grace.*

But the great thing at Bogchehaz is the work of grace going on there. It was subsequent to my designation to this field, only two years ago, that the first

ray of light shone on those benighted families; it is but one year since the commencement of any thing like regular labor there, and now, one young man has been admitted to the Kessab church, three other persons give good evidence of a change of heart, seven have learned to read, and the little Protestant community numbers twenty-three souls. The average congregation on the Sabbath is about thirty. I spent a night there during this visit to Kessab, preached and performed a marriage ceremony. There were about sixty adults present, and they listened with good attention. It seems to me these are results for which we should be deeply thankful. The entire cost of labor there, to the end of this month, is but one thousand one hundred piastres,—less than forty dollars.

#### *Discipline—Additions to the Church.*

Returning from Bogheghaz, Mr. Morgan stopped at Ikiz Olook. There also he preached, and united a couple in marriage. At that place, he says, the work remains much as it has been. "It is a Protestant village." On Friday evening the church at Kessab voted upon the admission of candidates, and on Saturday evening a more painful duty was attended to. It was found necessary to suspend one member from church privileges.

On Sunday, December 20, I administered the Lord's supper. The congregation was, by count, in the morning, four hundred and ten persons, in the afternoon, four hundred and sixty. The place of worship has been enlarged, but the whole space was crowded, and the windows and doors were filled with spectators. As it was communion Sabbath, all the Protestants from the villages around came to Kessab, and many Armenians were present to witness the celebration of the supper. It was an interesting occasion, and I think it would stir the hearts of Christians in America to see that great congregation, and hear them join, with such fervency, in singing,

"How sweet the name of Jesus sounds  
In a believer's ear;"

or, as the Turkish has it, "The name of

Jesus comes sweet to my ear." There is no concealment of devotional feeling in one of these congregations.

#### *Oppression—Statistics.*

The teacher of the Kessab school, a young man, has been called to experience the arrogance and injustice of the Roman Catholics, and the weakness and imbecility of the Turkish authorities. Mr. Morgan does not give the particulars in full, but says:

The case has been a painful one, in some respects. It has been expensive, and has fallen heavily on the poor young man, who lay in prison in Aleppo twenty seven days. To me, it is the more unpleasant, because the people of Kessab cannot understand how there is a limit to the influence of a "shapkali," or hatted one, and more or less censured me. That, however, is a small matter; the great thing is, that this people, and I may say every person of this region, is exposed to unrestrained oppression. I trust that wrongs and persecutions may work, in God's chosen people, the peaceable fruits of righteousness. The consolation will be at the end.

Mr. Morgan took some pains to obtain accurate statistics in regard to the Kessab Protestant community. He found that there were,—tax payers 144; males, of all ages, 282; church members, 76; added during the year, 21; readers, (including children in school,) 251. The total of all ages was last year 440; it is now 552, showing an increase of 112. This includes the natural increase.

At Antioch, he remarks: "there are some signs of progress. Our congregation has been increased by the addition of three or four regular attendants, and seems, also, to be increasing in the knowledge of spiritual things. Several secret friends of the truth appear more inclined to profess it openly."

#### *Syria Mission.—Turkey.*

##### *SIDON.*

LETTER FROM MR. EDDY, JANUARY 9,  
1858.

It was announced, in the Herald for December last, that the Syria mission had voted to transfer Dr. Van Dyck from Sidon to Beirut, and Mr. Eddy from Kefr Shima to Sidon.



Mr. Eddy writes, that though he cheerfully acquiesced in this action of the mission, trusting that if God called him to Sidon he would give him needed strength and grace, he yet felt "by no means fitted to become the sole missionary in such a field, and to bear all its care and responsibility."

### *The Trial of Removing.*

It was no little trial to leave Kefr Shi-ma, where we had spent many happy days, and secured some warm friends. But it was even more trying to enter into the labors of those who had preceded us at Sidon, and who, partly from their own excellencies of character, and partly from the benefit connected with the medical practice of one of them, had gained the warm attachment of the people, so that a change was grievous to them in the extreme, and a successor would be jealously received, and his words and actions weighed in an uneven balance.

We sought strength to encounter these difficulties; and thus aided, we have succeeded in gaining a place in the hearts of the people here, to such an extent that we can hope to be useful to them. I cannot learn that the audiences on the Sabbath, or the attendance on the Bible classes, have diminished; though several rich, worldly people, who used to frequent the house as visitors, and who derived benefit from the doctor's medical practice, have kept themselves, in a measure, distant from us. I *hope* the change will not prove injurious to this station, but will receive the divine sanction in the outpouring of an abundant blessing upon the means of grace.

### *Much to Do—Good Accomplished.*

I have called Elias Yacobe, a native helper from near Hasbeiya, to this place, to aid me for three or four Sabbaths. I design also to instruct him in the preparation of sermons, and shall continue him here during the winter, with a view to these ends, unless there is a louder call for his presence elsewhere. While there is but one missionary at Sidon, it is impossible to visit the rest of the field as it

ought to be visited; and the responsibility cannot be thrown upon native helpers, who will not be always faithful. I have been much tried in that I could not travel more; but either sickness in the family, or the impossibility of supplying this pulpit in my absence, has prevented me.

He had, however, spent a week in the region of Merj Aiyun and Hasbeiya—"a most beautiful region to cheer the eyes of the traveler, and a deeply interesting one to the Christian"—had met and conversed with Protestant friends in several other places, and spent a Sabbath at Kheiam, "where there assembled hearers from five different villages, who betrayed unusual interest in inquiring and hearing respecting the truth." He writes:

There is more simple, unaffected piety among some of these church members, than I have elsewhere found in this land, thus diffused. Of the great numbers who turned Protestant in some of these villages a few years since, for worldly ends, a majority have returned to their own churches, but not till they had heard much gospel truth, which may hereafter benefit them. And they carry with them, into the bosom of those churches, light which must one day show itself in its effects upon others; while—praise be to God!—in every such community some remain steadfast, convinced of the truth, and renouncing all things else for the love of it. Not in vain has the gospel net been cast into any waters here, though many of those entering it escape.

### *Hasbeiya and Alma.*

It seems to be a time of coldness in Hasbeiya, and I did not enjoy spiritual intercourse with the brethren there as much as in other places. I hope to repeat my visit soon, and to find the way better prepared to reach their hearts. Without doubt they are, for the present, disappointed and grieved at Dr. Van Dyck's removal.

Alma I have not yet visited, though I have several times assayed to do so; but when other circumstances favored, the great rains of the country prevented.

The reports from thence are not favorable. What Satan could not do there by persecution from without, in weakening the strength of the Protestants and destroying their influence, he has succeeded in doing by sowing dissension among brethren. Paul must have had such Christians as these in some of his churches, to justify such cautions and reproofs as he used, which have often made me wonder heretofore. I intend to visit them as soon as possible, and do what I can to reconcile them.

### Assyria Mission.—Turkey.

#### MOSUL.

LETTER FROM MR. MARSH, DECEMBER 28, 1857.

#### Death of Mrs. Williams.

THE intelligence communicated in this letter is of a most painful character. The youngest member of the little band of laborers at Mosul, one who had but just reached the field, around whom gathered deep interest, warm affections, and many hopes, in the mission, and in her native land, is laid in the grave! Her husband is again a widower, and his children are again motherless. "The Lord gave," and alas! how soon has the Lord also "taken away." Mr. Marsh writes:

Yet again we have a message of sadness to send across the ocean. How many tears will fall, how many sighs will burst forth, as the simple announcement is read, that Mrs. Harriet Harding Williams, the wife of Rev. William Frederic Williams, of Mosul, breathed her last on Christmas day, Friday, Dec. 25th, 1857. Parents will mourn; brothers and sisters will mourn; a wide circle of relations and friends will mourn; many friends of the missionary work, fathers and mothers in Israel, will mourn. Alas! alas!

One month only in Mosul! No pestilence abroad; no raging heat! We cannot understand it. We bow our crushed hearts in the dust, and cry, "Abba, Father!" "Even so, Father, for it seemeth good in thy sight."

All who love our Lord Jesus Christ will be thankful to know that she was cheerful, ready and willing to go. In this sudden call, she knew no will but God's. Her patience and cheerfulness blinded us to the progress of her disease. She had been unwell at Diarbekir, but during her nine days' journey down the Tigris was very well; yet a week of her short month had not passed, when what proved an incurable attack of bilious diarrhœa set in. In vain the kindest care of a skillful physician; in vain the most faithful tenderness of a most thoughtful husband. God willed it, and she is gone to her heavenly home. No more pain for her! no weariness in her pilgrimage! Now she enjoys the open vision and full fruition. But, her stricken husband; the twice motherless children; is any sorrow like unto their sorrow?

Yet God has given, and is giving, needed grace. When Satan desires to sift us as wheat, then our Savior prays that "our faith fail not." By a merciful ordering, Rev. Mr. Rhen, of Gawar, is present with us at this time of sorrow. The representatives of England and France in the city, have shown great sympathy and kindness, meeting with us at the funeral, and following with us to the grave. Decency and order, and unusually considerate regard for our feelings, have characterized the sympathy of our native friends.

Yet it is a bitter cup, and not the least of its bitterness is connected with the inquiry, How will the churches take this new blow to our work? They have long been very tender of their sons and daughters. Will they, by any possibility, count the offering too costly? God takes away the desire of our eyes with a stroke. We mourn and weep; our tears run down; we cry out and make mourning for the dead; yet in this fiery trial, no strange thing has happened to us. If we must represent the churches, then God may deal with us as with Ezekiel and the prophets of old. But Christ wept, and allows us to weep. And now, at such a

time as this, will not old and young, parents and children, young men and maidens, crowd God's courts, and with solemn inquiry entreat of God to make known the meaning of those hidden dispensations? Will they not, with unfeigned repentance, implore the removal of God's anger; and seek the light of his countenance? Let them compare our great disappointment with the infinite disappointment of those who die without hope! Let them think of the thousands of lives sacrificed for national aggrandizement! Witness India now, and the Crimean war. Let them consider the millions of treasure lavished on dress, on equipage, on folly, on lust; and the comparative pittance given to Christ, for saving souls! There is occasion for heart-searching—for deep repentance; but none, oh! none, for abandoning the work of God.

Light succeeded the darkest hour in India. If we are firm, it will succeed here also. Weep with us; pray for us.

### Recent Intelligence.

**WEST AFRICA.**—A letter from Mr. Walker, of Baraka, says: "The first Sabbath in October was the season of our communion, and two young men were received, on profession, to the fellowship of the church. There are five more who give pleasing evidence of having given their hearts to the Savior. We are thus cheered by a few drops of mercy. We wait for abundant blessings on the parched soil. All is not desolation and death." One of the persons received to the church was from the Olandebenk station.

**CANTON.**—Mr. Williams, in a line to the Treasurer, dated Macao, Dec. 12, says: "It is almost impossible to get dwellings at a reasonable price; but it is to be hoped the difficulties at Canton will be settled before next summer, so that we can resume labors there. The three or four chapels opened here are usually filled, and the people sit and hear better, on the whole, than they used to in Canton. The proportion of readers is less, for education is probably less diffused among all classes near the coast and in small villages, than among the same ranks in a large city."

**CEYLON.**—Mr. Meigs, writing from Madras, Dec. 11, mentions a few facts respecting his station, (Maneply,) as he did not find time, before he left, to prepare a semi-annual report. On the 19th of July, four persons were baptized and received to the church—two men and two women. "A few others were considered as candidates." Mr. Meigs says: "There is great encouragement to labor in the villages. The people are prepared to listen attentively to the word preached; and if the servants of the Lord faint not, they will in due season reap an abundant harvest."

**MADURA.**—Mr. Rendall wrote from Madura, Nov. 6, that on the previous Sabbath three adults were received to the church at that place. "Mr. Zilva, our native pastor at Karisaculum, wrote me, a few days since, that he had received five persons to the church; one an old man over ninety years of age." The Roman Catholics, "driven to this by the extensive circulation of the Bible by Protestants," have at last published a translation of the New Testament in Tamil. "They have not been able to keep their people from reading the Scriptures, and they prefer to have a translation for themselves."

**AHMEDNUGGUR.**—Mr. Barker wrote, January 2:

On account of the unsettled state of things in this region, we have been unable to move to Khokar as we intended. Our goods were packed, and a conveyance engaged on the 22d ult., with the design of leaving Ahmednuggur the next day; but that evening we heard that a gang-robbery had been committed at Khokar, and were told by persons well informed, that it would not be wise for us to go at present. Accordingly we removed to Bhinghar. I very much fear we shall not be able to remove to Khokar this year, or, at least, before the rains. The authorities are unwilling that families should go into that district just now. Meanwhile, however, I hope to spend most of my time until the rains in my field, leaving Mrs. Barker at Bhinghar.

I have this week attended the pilgrimage of Kolhar. There were very few persons present as compared with former years; indeed the affair was hardly worthy the name of pilgrimage. The hook-swinging, which was a great attraction to multitudes, has been prohibited by Government; and besides, few people dare to travel when robbers are prowling about. There was very little excitement, and we had good opportunities of giving instruction, to audiences so quiet that we were able to conduct the exercises with singing and prayer.

On a recent tour, accompanied by Mr. Harding, Mr. Barker had visited Khokar, and on the Sabbath, December 6, five persons were admitted to the church by profession. "I am, however, sorry to say," he adds, "that a man and his wife, (who had long

been members of the church,) were excommunicated, for marrying a son according to the Hindoo custom, and for falsehood."

"Never have I felt stronger hope or more joy in my work. In many places there is promise of abundant fruit."

Mr. Bissell, of Seroor station, wrote, January 7:

We (myself and family) returned yesterday from a twenty days' tour. The villages in this vicinity are quiet as usual—no disturbance, no insult or rudeness, (beyond the usual contempt for the gospel on the part of the wicked every where,) was met with on our tour. The people are as accessible and impressive as in past years. We feel no fear, now, in being out among them. The two past months have wrought a great change in this respect.

On a short tour with Mr. Harding, in the latter part of October, I baptized three adults and two children at Shirasgaw, where D. Loudon, our native helper, resides. One of those persons, I am sorry to say, seems not to have been worthy of the Christian name. After enduring much opposition with apparent cheerfulness, I fear he has fallen into the snare of Satan. On the 28th of November, I organized a church of nine members at Kolgar; six of whom were from this church, two from the first church at Ahmednuggur, and one from the church at Shingvay. The church was put under the charge of Chimaji, native assistant, and that whole field (the first Southern) is now in charge of Mr. Dean. We are all enjoying excellent health this season, and delight to spend our strength in making known the gospel to these ignorant villagers.

BOMBAY.—As Mr. Hazen, of Bombay, is under the necessity of leaving for the United States, the Ahmednuggur mission has made arrangements for Mr. Harding to occupy that place for the present, giving him Dhondooba as a native assistant. Mr. Harding wrote from Bombay, January 23:

The circumstances under which we begin our labors here are not so encouraging as we could wish. The present number, in good standing in the church, does not exceed eight persons, and these are not persons of influence, excepting our native assistants. Yet I cannot but hope that we may make some aggressions during the coming year. I have brought from Ahmednuggur one more native helper, and in a few days I hope to obtain a preaching place for him, in the city. Should this first attempt prove successful, I intend to engage one or two other places, for the same purpose. I have charge of the weekly prayer meeting, and am able to use the language to some extent; but it will be a few months before I shall take the service in the chapel. Meanwhile, Mr. Bowen has kindly offered to preach when I desire it.

NESTORIANS.—A letter from Mr. Breath, dated Dec. 10, 1857, briefly mentions some items of interest. The two young men sent to Bootan in the autumn had returned to Oroomiah, one of them having been sick.

"Their report shows some progress." A few, mostly in deacon Isaac's village, are not ashamed or afraid to profess the truth. But bigoted Nestorians, and "their allies the papists," were making vigorous efforts to expel the deacon and his adherents from the village. "The papists there, and in other mountain districts, are more active, and are accomplishing more, than ever before."—Snow, in the mountains, was very deep; and the scarcity of provisions was such in Baas, that Mr. Rhea was unable to procure a winter's supply for two helpers he had purposed to leave there, and they were obliged to return.—The two seminaries were in session, "as full, and with as encouraging prospects as usual." "About forty village schools are in operation; but this department of our labors has not yet recovered, either in numbers or spirit, from the assaults of the government two years since."—The bearing of the Vizier Nezam, "the actual governor of the province of Azerbaijan," who was then at Oroomiah, was more friendly than formerly; yet the female seminary had been visited by one of his people, by his order; showing that the government is still watchful.—The measles had ceased to occasion apprehensions at Oroomiah.—"The winter has set in here early and severe. Snow, to the depth of three feet, has already fallen."

ASSYRIA.—The fourth annual meeting of the Assyria mission was held at Diarbekir, early in November last. In view of the small number of laborers in the field, "the immediate occupation of Mardin was deemed impracticable." It was decided to send two native helpers, as soon as possible, to Bitlis, where "there has been for some time an opening among the large Armenian population." Dr. Haskell writes:

The wants of Amadia were considered. Of this region we can only reiterate what has before been said. Its need of two missionaries is exceedingly urgent. The people are ready, and desire the truth. This is the outpost of Nestorianism on this side the mountains, and here the wave of Popery, that has swept over the plain about Mosul, has been stayed. To induce the people to become papists, flattery, bribes and persecution have been tried, not altogether in vain. The Pope's legate has received a firman from the Pasha of Mosul, authorizing him to take possession of the Nestorian churches and their property. Papists have been forged for taking possession of eighteen churches in the district of Berwari. The question, Shall the mountain Nestorians be given up to the church of Rome? must be decided immediately. We feel that two men should be sent to Amadia. What is done must be done quickly.

Reference is made to the persecutions, by the papists, in the region of Jezireh, and the letter closes as follows:

Mr. Marsh thinks the past year has witnessed some progress in Mosul. The Jacobite church is apparently on the eve of a convulsion. Diarbekir station reports considerable advance. We cannot forbear to call for more men. Thousands of perishing souls about us call loudly. With one more man we could send a detachment to Mardin, and leave the present station well furnished. Above all, we need the outpouring of the Spirit. May the prayers of the churches ascend in our behalf.

NORTHERN ARMENIANS.—Mr. Trowbridge writes from Constantinople: "Many exaggerated statements have found their way to America, carrying the idea that Turkish fanaticism *here* has been greatly aroused by the rebellion in India. Mr. Brown, United States consul general, and an old resident, who has constant intercourse with the Turkish authorities, assured me that he had seen *nothing* to support this idea; and Mr. Sanderson, English vice consul at Broosa, said the same." Some very significant facts are mentioned to show that the rebellion has not affected the feelings of the Turks in any such way as has been supposed.

### Home Proceedings.

#### CONDITION OF THE TREASURY.

AT such a time as this, it is due to the patrons of the Board, that they should be kept fully informed, not only in respect to the condition and wants of the missions, but also as to the state of the treasury. At present, in this respect, the facts are far less promising than could be desired. There are cheering instances of liberality, on the part of individuals and of churches, yet the whole state of the case is not cheering, but alarming. The receipts in January were large, (\$42,954,) but for February they were only \$20,771. For the seven months of the financial year which have already passed, up to March 1, they amount to but \$133,250; while the proportion, for this time, of the necessary expenses of the year, amounts to \$210,000—showing a deficiency of almost \$77,000. To meet the expenses, the receipts for the remaining five months must be about \$227,000,—\$45,400 per month. It is apparent, therefore, that earnest effort must be made, or the year will close with a debt very embarrassing to future oper-

ations, and in all respects very undesirable. May it not be hoped, that there are many friends of the cause who will be ready to make greater sacrifices than they have yet made, to prevent such apprehended evils? In connection with revivals, now existing in so many places in our land, are there not those who will be ready to make thank-offerings for spiritual blessings, which will help to relieve this cause?

A letter is just received from Mr. Dwight, of Constantinople, (too late to be inserted in this number of the Herald,) which exhibits, to some extent, his feelings, and those of his brethren in that deeply interesting field, in view of existing facts. "I cannot express to you," he says, "the fearful forebodings I have, of what must follow a little further prolongation of the apathy of Christians in regard to this work." "The Lord has long been beckoning the Christian churches to furnish means—only a small portion of what he has lent to them—for taking full possession of this field, which he has made white for the harvest. How slow have they been to respond! How have his servants in this land been hindered, by want of means, from entering the doors he has placed open all around them! Greatly do I fear, that if we are obliged still further to delay, and especially to recall some of the few laborers we now have in the field, we shall provoke God to shut up the doors, and then, though we knock long and loud, they may not be opened to us again."

"With the deepest pain," he refers to the fact that a retrograde movement has actually commenced, two native laborers having been dismissed at Marsovan, "where there was never more need of such laborers," and two or more in the district of Sivas; the only cause being a want of funds. "We feel deeply sensible," he adds, "that many of the friends of Christ in America have done nobly in aid of this work," and "we know they have many calls. But we would have



them remember, that our gracious Savior hears and faithfully responds to far more calls from them for aid, every day, than he, by his providence, places before them for their aid in his work—a work upon which he has fully set his heart—that of redeeming this world from sin and ruin.”

“Would that *all* might be aroused to a sense of their obligations, as having been bought by the precious blood of Christ, to live only for him.”

In like manner do other missionaries plead; like trials do other missions feel. Shall not the response, from Christian churches, during the remaining months of this financial year, be such as to relieve their solicitude, and cheer them in their work;—such as to secure the blessing of Him who sitteth “over against the treasury?”

#### EMBARKATION.

REV. J. LORENZO JESSUP of the Syria mission, and Mrs. Caroline Jessup, from Branchport, N. Y., sailed from Boston Feb. 23, in the Henry Hill, Capt. Watson, for Smyrna, on their way to Tripoli, Mr. Jessup's station.

### DONATIONS,

#### RECEIVED IN FEBRUARY.

##### MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Falmouth, Ch. 10; 2d ch. 26,78;	36 78
Freeport, 1st cong. ch. 110; South do. 20;	130 00
North Bridgeton, Cong. ch.	3 50
Otisfield, D. K.	2 00
Portland, State st. ch. 225,20; 2d par. m. c. 48,72;	273 92
Scarboro', 1st cong. ch. to cons.	
George W. LANE an H. M.	100 00
Westbrook, Rev. J. B. W.	3 10
Yarmouth, Cong. so.	172 02
Unknown, by Rev. J. Blake, 9,80;	
Mrs. H. S. 1;	10 80—732 02
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. and so.	34 01
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter st. cong. ch. 599,11;	
Central ch. 71,50; m. c. 3,50;	674 11
Union, m. c.	3 00
Wiscasset, Cong. ch. m. c.	76 00—753 11
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, A friend,	5 00
Holden, Cong. ch. and so.	27 15—32 15
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Saco, Miss A. M.	2 00
	1,553 32
Eastport, Central cong. so. m. c. 33; D. P. a thank off'g. 4; juv. miss. cir. 13; to cons. Rev. S. D. HOSMER an H. M.	50 00
South Paris, cong. ch. and so.	32 00
	1,636 32

##### NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Bath, Cong. ch. and so. m. c.	20 00
Bristol, do.	22 36
Littleton, m. c.	15 53—57 89
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Bedford, Pres. ch. and so.	130 00
Manchester, Franklin st. ch.	48 00
Nashua, Olive st. ch. and so.	
206,04; Pearl st. ch. and so.	312 30—510 50
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, 1st cong. ch. and so. 5,25; m. c. 18,75; South cong. ch. to cons. LEVI LISCOMB an H. M. 100,82;	194 82
Rockingham co. Conf. of chs. F. Grant, Tr.	
Candia, Cong. ch. and so.	75 10
Greenland, do. to cons. SAMUEL PICKERING an H. M.	102 15
Hampstead, Cong. ch. and so. m. c.	16 00
Kingston, do.	15 00
Raymond, do.	14 26—233 31
Stratford Conf. of chs. E. J. Lane, Tr.	
Conway, Mrs. R. M. K.	5 00
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Charlestown, Cong. ch.	6 00
Lempster, 1st do.	20 00
Newport, Mrs. B.	1 00—27 00
	948 32
U. V. W.	20 00
	978 32

Legacies.—Nashua, Miss Elizabeth Fisher, by A. W. Sawyer, Ex'r,

100 00  
1,078 32

##### VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Cornwall, Cong. ch. and so.	26 12
Middlebury, do. 111,21; m. c.	138 00
New Haven, Mrs. P.	2 00—166 12
Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, 2d cong. ch. and so.	67 50
Walden, Ladies,	6 00—73 50
Franklin co. Aux. So. C. F. Safford, Tr.	
Georgia, Cong. ch.	10 00
St. Albans, 1st do. to cons. Rev. J. EAMES RANKIN an H. M.	172 00—182 03
Orange co. Aux. So. L. Bacon, Tr.	
Newbury, Cong. ch. and so. m. c.	
30; Rev. H. N. B. 20;	50 00
Thetford, 1st cong. ch. to cons. Mrs. LEONARD TENNEY an H. M.	112 50—162 50
Orleans co. Aux. So. J. M. Wheelock, Tr.	
Derby, Cong. ch.	5 28
Rutland co. Aux. So. J. Barrett, Tr.	
Rutland, Cong. ch. and so. 230,30; m. c.	255 90
Washington co. Aux. So. G. W. Scott, Tr.	
Berlin, m. c. 34,47; R. C. 3;	37 37
Montgomery, Rev. C. Paine,	10 00
Waterbury, Cong. ch. and so. to cons. Rev. JAMES T. FORD, of Stowe, an H. M.	50 00—107 87
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', A friend,	2 80
Windor co. Aux. So. J. Steele, Tr.	
Royalton, Cong. so. m. c.	9 00
West Windsor,	3 00—12 00
	967 56
Lunenburg, Cong. ch. m. c.	26 00
Manchester, M. Clark,	10 00—36 00
	1,036 56

##### MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
South Dennis, Cong. ch.	20 00
Berkshire co. Aux. So. H. G. Davis, Tr.	
Pittsfield, J. L. E. 5; Young la. ina. m. c. 21;	26 00
Williamstown, Emma C. Bascom, wh. and prev. dona. cons. Rev. JOHN BASCOM an H. M.	10 00—36 00

Boston, S. A. Danforth, Agent,	1,649 44
Essex co. North Aux. So. J. Caldwell, Tr.	
Ipwich, Lincolnbrook par. to cons.	
Rev. J. W. HEALY an H. M.	50 00
Newburyport, Rev. Dr. Dimmick's	
so.	68 83
W. Newbury, 2d cong. ch. and so.	
wh. and prev. dona. cons. NEW-	
MAN FOLENSSEE an H. M.	23 83-142 66
Essex co.	
Marblehead, 1st cong. ch. and so.	
37; m. c. 12; a friend, 5;	51 00
Wenham, Cong. ch. and so.	48 20-102 30
Franklin co. Aux. So. L. Merriam, Tr.	
Conway, Gent. 20; la. 20; m. c.	
13.50;	53 50
East Hawley, Cong. so.	14 10
Warwick, J. F.	2 00-69 60
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Amherst, L. H.	1 00
Hadley, 3d ch. Gen. benev. so.	12 00
Northampton, W.	10 00-23 00
Harmony conf. of chs. W. C. Capron, Tr.	
Westboro', Cong. ch. and so.	38 41
Middlesex co. South Conf. of chs.	
Natick, Cong. ch. and so.	85 00
Sudbury, do.	44 79
Wayland, R. F. F.	8 00
West Needham, Cong. ch.	30 00-167 79
Middlesex co.	
Charlestown, 1st par.	10 00
East Cambridge, Evan. cong. ch.	
m. c.	21 34
Reading, Bethesda ch. m. c. 27;	
R. Parker, 20;	47 00
Stoneham, m. c. for Cher. m.	5 50
Winchester, Cong. ch. and so.	12 00
Woburn, C. Richardson,	
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	80 03-175 74
Roxbury, Eliot ch. and so. gent.	
50. la. 64.50; Vine st. ch. and	
so. 16.18;	130 68
Sharon, Cong. ch. m. c.	27 40
Walpole, Ortho. cong. ch. and so.	26 00
West Roxbury, South evan. ch.	20 29-204 37
Taunton and vic.	
Attleboro', 1st cong. so.	63 00
Taunton, Winslow cong. ch.	33 03-86 05
Worcester co. Central Asso. W. R.	
Hooper, Tr.	100 00
Worcester co. North, C. Sanderson, Tr.	
Ashturham, 1st cong. so.	28 90
Athol, A reader of Jour. of Miss.	1 00
Winchendon, North cong. ch.	105 15-135 05
	2,960 31
A friend,	25 00
Andover, Chapel ch. and so. 60;	
South ch. and so. m. c. 14;	74 00
Chelsea, Winnisimmet ch. m. c.	38 45
Lawrence, Central cong. ch.	57 91-195 36
	3,155 67

## CONNECTICUT.

Fairfield co. East Aux. so.	
Brookfield, A. S.	4 00
Reading, Cong. ch.	38 96
Bridgeport, 1st do. miss. benev. so.	
wh. and prev. dona. cons. ED-	
BERT MARSH an H. M.	78 56-121 52
Fairfield co. West Aux. So. C. Marvin, Tr.	
Greenfield Hill, Cong. ch.	50 00
Greenwich, 2d do.	31 56
South Norwalk, do.	3 00-84 56
Hartford co. Aux. So. A. W. Butler, Tr.	
East Windsor Hill, Theol. Sem.	
ch.	108 88
Farmington, 1st cong. ch.	386 90
Hartford, North ch. and so. 287;	
South ch. and so. 33; Centre ch.	
m. c. 11.33;	333 33
Hartland, do.	13 01
Manchester, to cons. Rev. S. B.	
FORBES an H. M.	76 15
Suffield, do.	31 93
	890 20

Deduct amt't rec'd fr. 4th ch. Hart-	
ford, pd. Am. Miss. so.	30 60-920 20
Hartford co. South, H. S. Ward, Tr.	
Cromwell, Gent. 32.63; la. 30.83;	
m. c. 28.75;	92 21
Newington, Eunean so. 27; gent.	
51; la. 58; to cons. Rev. WILLIAM	
P. AIKIN an H. M.	146 00
Portland, Gent. 46.50; la. 21.40;	67 90
Westfield, Gent. and la. 27.85; m.	
c. 8.20;	35 85
Wethersfield, A friend,	5 00-316 96
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Kent, Cong. ch.	30 00
New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, Centre ch. 10; Henry	
White, 100; a friend, 50; North ch.	
50; Yale coll. m. c. 26; a friend, 10;	
united m. c. 18.28; South ch. 6.20;	270 48
New Haven co. East, F. T. Jarman, Tr.	
Fairhaven, Centre ch. m. c. 27.43;	
1st cong. ch. 115.73;	143 16
Northford, Cong. ch. m. c. 8.50;	
gent. 20.69; la. 17.87;	47 06-190 22
New Haven co. West Aux. So. A. Townsend, Tr.	
Naugatuck, L. E. B.	8 00
Waterbury, 1st so.	22 77
Woodbridge, 5.50; la. 50;	55 10-86 27
New London and vic. and Norwich and vic.	
F. A. Perkins and C. Butler, Tr.	
Mystic Bridge, Cong. ch. m. c.	18 70
Tolland co. Aux. So. E. B. Preston, Tr.	
Stafford, 1st ch. and so. 9; m. c.	
4.80;	13 80
Vernon, La. asso.	99 66
West Stafford,	17 38-130 84
Windham co. Aux. So. J. B. Gay, Tr.	
Ashford, 1st ch. and so.	10 00
East Woodstock, Cong. ch. and so. 21 00	
Scotland, Rev. T. Tallman,	50 00
Woodstock, 1st cong. ch. m. c.	7 00-88 00

A friend,	2,387 75
	20 10
	2,307 75
Legacies. — Wethersfield, Timothy Still-	
man, by George Stillman, Ex'r,	500 00
	2,807 75

## RHODE ISLAND.

Anthony, E. W.	5 00
Providence, Central cong. ch. 589.25;	
High st. cong. ch. (of wh. to cons.	
AMOS C. BARSTOW, Jr., an H. M.	
100; 231; Benef. cong. ch. gent.	
212.29; la. 48.20; Kitchen, 4;	1,084 74
Warren, A lady, 1; G. H. B. 1;	2 10-1,031 74

## NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
Auburn, F. L. Griswold,	50 00
Buffalo and vic. J. Crocker, Agent.	
Buffalo, North pres. ch. (of wh. to cons.	
WILLIAM C. YOUNG an H. M. 100;)	437 23
Delaware co. Aux. So. Rev. D. Terry, Tr.	
Delhi, Pres. ch.	63 10
Franklin, Delaware Inst. Soc. of	
Irq.	13 00-76 00
Geneva and vic. G. P. Mowry, Agent.	
Geneva, T. C. Maxwell and Bro.	
to cons. HENRY E. MAXWELL	
an H. M. 100; W. H. S. 3;	103 00
Knowlesville, Prra. ch.	3 40
Niagara City, Cong. ch.	14 06
Penn Yan, CHARLES C. SHEPPARD,	
wh. cons. him an H. M.	100 00
Ripley, 1st pres. ch.	17 73
Read's Corners, Cong. ch.	1 37
Spencerport, do.	35 10-273 16
Greene co. Aux. So. J. Deane, Agent.	
Catskill, Pres. ch. E. B. Day (wh. and	
prev. dona. cons. HENRY E. DAY an	
H. M.)	75 03
New York and Brooklyn Aux. So. A. Mer-	
win, Tr.	
(Of wh. fr. Miss Catharine Ann Hedges,	
wh. cons. TIMOTHY HEDGES an H. M.	

500; H. M. Schieffelin, 105; W. E. Dodge, 250; Rev. G. B. Cheever, D. D. wh. cons. HENRY A. HARTT an H. M. 100.)	1,118 50
Oneida co. Aux. So. J. Dana, Tr.	
Mt. Vernon, Pres. ch.	50 00
Paris Hill, Cong. do.	7 84
Utica, 1st pres. ch. m. c.	7 31—65 15
Otsego co. Aux. So. D. H. Little, Tr.	
Cherry Valley, C. G. H.	5 00
Plattsburgh and vic. L. Myers, Tr.	
Plattsburgh, Pres. ch.	35 56
St. Lawrence co. and vic. H. D. Smith, Tr.	
Ogdensburg, E. Thompson,	50 00
Washington co. Aux. So. A. Eldredge, Tr.	
North Granville, Pres. ch. and so.	30 00
Watertown and vic. A. Ely, Agent.	
Watertown, 1st pres. ch. 380,50; m. c. 192,47; (of wh. to cons. JOB SOWLE an H. M. 100; fr. four men. to cons. Rev. ISAAC H. BRATTON of California, an H. M. 100.) 2d pres. ch. 55; (of wh. to cons. Rev. J. H. CARRUTH of Kansas an H. M. 50;)	627 77
Cape Vincent, Pres. ch.	9 00—636 77
	2,852 46

Albany, A friend.	50 00
Arkport, M. Harbut,	7 12
Barryville, Cong. ch.	1 88
Beekmantown, Pres. ch.	13 00
Bergen, Miss A. Hurd,	10 60
Blooming Grove, Ref. D. ch. m. c.	18 17
Butternuts, Pres. ch.	5 00
Cazenovia, Rev. G. S. Boardman to cons. Rev. A. B. HYDE an H. M.	50 00
Chester, Pres. ch.	10 00
Circleville, do.	18 00
Corfu, do. m. c.	10 87
Cornwall, A friend,	5 00
East Bloomfield, 1st cong. so.	100 00
Greenport, Cong. ch.	23 60
Gilbertsville, Pres. ch.	50 00
Harpersfield, Cong. ch.	6 25
Highlands, do.	2 57
Homer, J. W. Schermerhorn, 100; a friend, 10;	110 00
Hoosick Falls, Pres. ch.	56 00
Hudson, Pres. s. s. for Dea. John Hermdits of Orooniah, Persia,	35 00
Ithaca, Pres. ch. 32,00; Rev. Dr. Wisner, 9;	41 05
Jamestown, A lady,	1 00
Kingsboro', Pres. ch. Mrs. T. Y. 3;	
Mrs. L. B. 2;	5 00
Malden, Pres. ch. m. c.	5 48
Malone, Cong. ch. and so. 224,50; m. c. 125;	349 80
Middletown, Pres. ch.	93 42
Morris, Dr. Bates,	2 60
New Rochelle, A lady,	2 50
Perry Centre, 1st cong. ch.	51 16
Poughkeepsie, Pres. ch. for Gaboon m.	49 51
Pulaaki, W. W. Warner,	9 90
Rensselaerville, J.	3 00
Saratoga Springs, Mrs. D.	5 00
Troy, 1st pres. ch. 75; Nail factory m. c. 15;	90 00
Wading River, Pres. ch.	7 00—1,303 68
	4,156 14

Lepacis.—Saratoga Springs, Judge Doe, Int. on legacy of 1,000, by Mrs. Doe, Ex'x,	70 00
	4,226 14

## NEW JERSEY.

Fairton, Pres. ch. 16; Rev. J. Briggs, 13;	29 00
Morristown, 1st pres. ch.	75 87
Mount Retirement, E. A. S.	50 10
Newark, 2d pres. ch. 152,02; young people's mis. so. 21,73; young la. for Syrian m. 25;	198 75
Trenton, 3d pres. ch.	26 00—379 62

## PENNSYLVANIA.

Carlisle, 1st pres. ch.	3 21
Farmington, Cong. ch.	10 00
Harrisburgh, Pres. ch. m. c.	17 57
Honesdale, Pres. ch.	100 00
Philadelphia, Philadelphos, 50; Arch st. pres. ch. I. Constable, 25; Clinton st. pres. ch. a mem. 2; S. R. 15; Green Hill pres. ch. 50,70;	142 70
Reading, 1st pres. ch. Mrs. M. Long, 25 60	
Troy, S. W. P.	10 00
Westchester, Indiv. 31,42; J. Atwood, 25;	56 42—354 90

## DELAWARE.

Milford, Pres. ch.	12 26
Mispillim, do.	4 47
Wilmington, Hanover st. pres. ch. wh. and prev. dona. cons. ROBERT R. PORTER an H. M.	35 50—52 23

## VIRGINIA.

Mitchell's Station, W. S.	2 50
Natural Bridge, Miss E. A. C.	5 10
Prince Edward Co. Mrs. E. H. Du-puy and daughter,	20 00—27 50

## OHIO.

By G. L. Weed, Tr.	
Cincinnati, I. H. Denison, 10; 2d pres. ch. 223; m. c. 19,34;	252 24
Cleves, Pres. ch.	7 60
Columbus, 2d pres. ch. m. c. 6,75; E. B. 5;	11 75
College Hill, Pres. ch. m. c.	6 14
Harmar, Cong. ch. m. c.	56 29
Patas-cula, Pres. ch.	16 00
Walnut Hills, Lanc Sem. ch. m. c.	6 80
Zaleski, F. H.	5 03
	361 22
Ded. disc.	2 70—358 52
By T. P. Handy, Agent.	
Bedford, Pres. ch.	1 00
Brownhelm, Ch.	8 00
Cleveland, 1st pres. ch. 3; 2d do. 75; Euclid st. pres. ch. 177; m. c. 60,46;	315 46—324 46
By Rev. S. G. Clark.	
Bath,	17 50
Brighton,	1 50
Brownhelm, 7,60; Rev. A. Betts and fam. 10;	17 60
Burton, 2,40; Rev. D. Witter, 5;	7 40
Chatham,	19 89
Chagrin Falls,	3 50
Clarksfield, Dea. Jones,	2 00
Claridon,	2 70
Conneaut, 11,50; J. Lovejoy, 20;	33 50
S. R. B. for Western Asia, 2;	3 00
Eaton,	6 00
Farmington,	4 00
Grafton,	3 75
Huntington,	8 40
Johnson,	
Kinsman, 36,40; m. c. 21,56; P. A. 10; T. K. 10; J. C. 10; H. L. 10; L. C. P. 10;	107 06
Newburg, 14,70; m. c. 4,09; Rev. J. Shaw and wife, 13;	31 79
Newton Falls, 16,05; Rev. E. Chester, 10;	26 05
Painesville, 42,62; m. c. 20,38; R. Hitchcock, 15;	78 00
Perru, Rev. J. McC. and wife,	7 26
Rawsonville,	2 50
Rochester, 4,83; Rev. M. E. and wife, 8;	9 83
Solon,	24 29
Strongsville, m. c.	28 00
Wellington,	22 70
West Williamsfield,	11 00
York,	1 00—481 12
	1,164 10
Bedford, Pres. ch. m. c.	1 00
Marietta, Miss E. H.	7 00

Streetsborough, Ch.	7 00
Strongsville, Seth T. Williston, dec'd, 15 00	
Willoughby, L. Lloyd,	4 00—31 00
	1,198 10

## INDIANA.

By G. L. Weed, Tr.	
Bedford, Mrs. L. B.	5 00
Bloomington, Rev. E. Ballentine,	15 00
Delphi, Individuals, 10; Rev. A. J. S. J. E. S;	50 00
Fort Wayne, 2d pres. ch. (of wh. fr. L. C. Jacobs, 20; Rev. T. Hough, D. D. 15.)	57 25
Gosport, Pres. ch. (of wh. fr. Mrs. S. S.)	10 00
Greenville, Pres. ch. m. c.	5 00
Indianapolis, 2d pres. ch. m. c. 6,35; 4th do. 6,69;	13 04
Madison, 2d pres. ch. coll. and in. c. 89 50	
	214 79
Ded. disc.	1 47—213 32
Putnamville, Pres. ch. m. c.	2 00
	215 32

## ILLINOIS.

By Rev. A. Montgomery.	
Chicago, A. Chester,	5 00
Danton,	13 92
Elk Grove,	20 70—38 62
Bloomington, S. P. M.	3 50
Chicago, South cong. ch. m. c.	3 00
Jerseyville, P. Fobes,	15 00
Mendon, Cong. ch. 20; A. H. 3;	23 00
Mt. Sterling, N. S. pres. ch.	25 00
Ottawa, 1st cong. ch. and co.	131 12
Polo, W. T.	4 60
Rockford, Teachers and pupils of Fem. Sem. (of wh. for ed. of a girl in Oromiah, 25.)	70 90
Rosemond, Cong. ch.	8 60
Sheffield, do. m. c.	7 80
South Ottawa, Pres. ch.	7 39
Wenona, do.	7 20
Waukegan, E. G. H.	5 00
Waverly, E. J.	20 60—331 11
	369 73

## MICHIGAN.

Coldwater, Pres. ch. m. c.	2 41
Flint, Pres. ch. 112,92; disc. 1,12;	111 80
Kalamazoo, S. Brown,	25 00
Monroe, Pres. ch.	28 55
New Baltimore, Rev. E. W.	5 00
Overisel, Singing class,	15 00
Union City, Cong. ch.	20 00—207 76

## WISCONSIN.

By Rev. A. Montgomery.	
Beloit, Pres. ch.	13 00
Madison, Cong. ch.	22 16—35 16
Beloit, Judge B.	1 00
Dodgeville, S. W. E.	1 01
Fulton, Pres. ch.	11 50
Johnstown, Cong. ch. m. c.	4 00
Kenosha, 1st do.	36 27
Milwaukee, A reader of the Herald,	10 00
Summit, 1st pres. ch.	30 02—93 77
	128 93

## IOWA.

Garnaville, Rev. L. P. M.	5 00
Griswold, m. c.	19 65
Kossuth, N. S. pres. ch. m. c.	17 25
Tipton, Rev. M. K. Cross, avails of jewelry,	10 00—51 90

## MISSOURI.

North Prairie, Pres. ch.	13 00
Troy, F. Parker,	15 00—28 00

## LOUISIANA.

Thebodaux, S. T.	60
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## SOUTH CAROLINA.

Charleston, Circular ch. 22,15; m. c. 39,33; 121 48

## OREGON TERRITORY.

Oregon City, Cong. ch. m. c. 19; K. Perrin, 10; Mrs. N. B. A. S; 34 00

## CALIFORNIA.

Grass Valley, Cong. ch. 15 50

## IN FOREIGN LANDS, &amp;c.

Eaton, C. E. m. c. for Armenian m. Lee's Creek, Cher. m. Coll. at annual meeting, 12,45; G. L. S. 1,23;	6 00
Montreal, Can. Am. pres. so. (of wh. fr. Jacob De Witt to cons. Rev. W. SNODGRASS, Rev. A. F. KEMP, Rev. JAMES WILLIAMS, Rev. N. CYR, J. W. DAWSON, A. F. HOLMES, Mrs. ELIZABETH L. BONAR, H. M. 500; Mrs. J. E. Mills to cons. JOHN E. M. WHITNEY an H. M. 100; T. J. Greene to cons. ANN W. GREENE and JANE F. GARANE H. M. 200;)	13 73
Oak Grove, Dakota na. Pres. ch.	1,300 00
Old Town, Allegany m. miss. so.	13 00
Syria, Rev. David M. Wilson to cons. Mrs. EMELINE T. WILSON an H. M.	28 50
Turkey, Ada Bazaar, S; Arabkir, m. c. 24,90; Cesarea, do. 16,72; Constantinople, Mr. Goodell's fam. 35,69; Armenian woman, 17,21; Mr. Dwight's fam. 8,28; Strawberry money, 4,42; Mrs. W. 2,42; Mr. Hamlin's fam. 3; Smyrna, m. c. 31,27; Yendi Kapoo, cong. 5,28;	1,010 00
Wheelock, Choc. na. Miss Mercy Whitcomb for Fem. schs. in Oromiah, Persia,	160 19
	50 00
Legacies.—Jaffna, Ceylon, Rev. G. H. Apthorp,	1,671 43
	43 00
	1,715 43

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . .	\$ 45 48
NEW HAMPSHIRE, . . . . .	27 92
VERMONT, . . . . .	21 00
MASSACHUSETTS, . . . . .	17 96
CONNECTICUT, . . . . .	133 66
RHODE ISLAND, . . . . .	25 00
NEW YORK, . . . . .	114 58
NEW JERSEY, . . . . .	7 80
PENNSYLVANIA, . . . . .	134 71
DELAWARE, . . . . .	76 00
OHIO, . . . . .	153 51
ILLINOIS, . . . . .	25 62
MICHIGAN, . . . . .	44 00
WISCONSIN, . . . . .	21 20
IOWA, . . . . .	3 00
IN FOREIGN LANDS, &c. . . . .	11 16
	\$ 862 90

Donations received in February, 20,059 39

Legacies, 712 00

\$20,771 39

TOTAL from August 1st to February 27th, \$132,250 43

## DONATIONS FOR THE MISSIONARY PACKET.

Cincinnati, O. 8th pres. s. s.	3 00
Concord, N. H. s. s. bal.	3 90
Phelps, N. Y. 1st pres. s. s.	5 00
Turkey, Constantinople, Mr. Allen,	1 73
Marsouan,	2 60—4 41
	16 31
Previously acknowledged,	28,808 67

\$ 28,824 98